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OUR WRITERS

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ASK YOURSELF

Identify the following personalities: (To prove your Kiernan-like knowledge, go a step further and classify each one: missionary or deaconess and location; staff member; division officer; profession.)

1. Mrs. W. Raymond Brown
2. Edith Roher
3. Florence H. Cox
4. Pauli Murray
5. Ann Skeptical
6. Harriet Seibert
7. Helen Aldrich
8. Opal Meier
9. Abigail and Pedro
10. Mildred May
11. Helen Fehr
12. Lewis B. Carpenter
13. Eleanor Hanna
14. Mrs. E. B. White

COVER

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Joy Comes to Bingham Canyon

By EUNICE JONES STICKLAND

THE House of Joy"! Such is the Highland Boy Community House at the top of Bingham Canyon, Utah, to the people it has served for twenty-three years.

Like a giant amphitheater, the world's largest open-pit copper mine fans out in multicolored strata to one side of this narrow canyon in the Oquirrh Mountains. Terraced for the tracks along which cars carry away the electrically mined ore, this theater overlooks an arena where miners and their families struggle with poor housing, limited interests, and the common problems of daily life accentuated by the danger of falling rocks, snow slides, and fires.

The Highland Boy community (named for an old mine), has a population of 500 with twenty nationalities and twelve denominations and faiths represented. The miners' small wooden houses cling perilously to the steep slopes that border the narrow road which winds through the canyon. Few trees and flowers grow, and there are no open spaces in which children can run and play.

The round-the-clock program of enrichment for spiritual, mental, and bodily health, which the Community House has brought to its immediate surroundings, has spread Christian influence throughout a wide area.

"It would be terrible here without the Community House," says thirteen-year-old Lucile. "We wouldn't have any place to play! Now we have roller skating in the gymnasium, we play volleyball—we have picnics and Christmas caroling and New Year's Watch Night parties!"

But it was in the "friendship circle" of prayer at the close of a happy evening, that Lucile touched the center of her joy, "Dear God, we thank you for Miss Duhigg and for her kindness to all of us."

Deaconess Ada Duhigg has been superintendent of the Highland Boy Community House for the past nineteen years. As few Christian workers are privileged to do, she has stayed long enough in one place to see the results of her labors blossom in the well-adjusted Christian lives of many boys and girls. Dorothy and Elma, who have spent their entire lives in this narrow canyon, recently graduated from the Bingham Canyon High School. They told us about some of the activities which are carried on in the Community House: baby clinics, kindergarten, clubs for boys and girls, young people's choir, adult education, Sunday school, crafts and games, and library nights three times a week.

"We love our choir work, and have given concerts in Salt Lake City and in Ogden; we sing at weddings and funerals as well as at the morning and evening church services here in the Community House."

They showed us the well-equipped woodshop, the sewing and cooking rooms, the outdoor fireplace which the boys built after leveling the side of the mountain. One of the Salt Lake City churches donated a number of sleds which, in the winter, are loaned to the children for periods of one or two hours at a time.

Elma, as president of the Methodist Youth Fellowship, told of their work: "We sent twenty dollars to the conference Woman's Society of Christian Service, and \$141.00 to the Methodist Youth Fund; we filled dufflebags for over-

seas relief and packaged a large box of clothing for the Community House in Calxico."

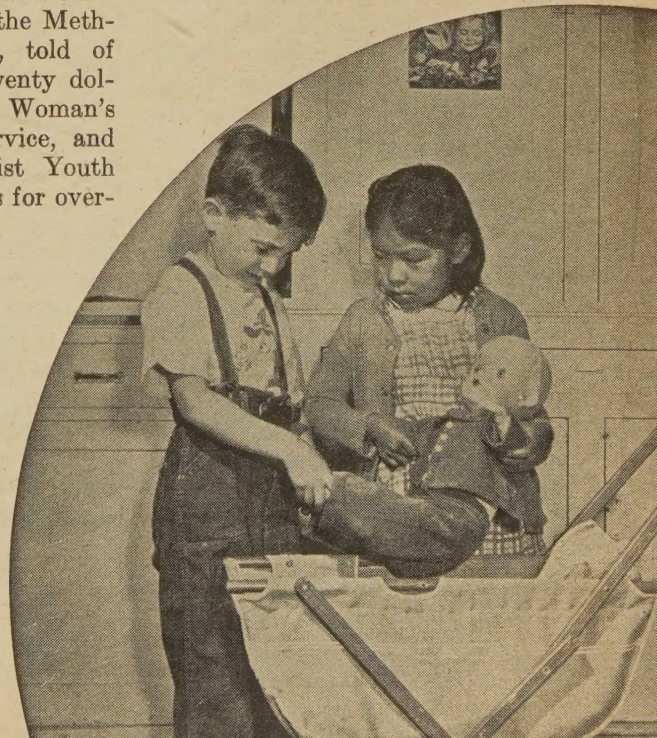
Choir robes, candlesticks, a hand-crocheted altar cloth, and the large reproduction of Sallman's painting of the Christ—all gifts from Methodist women—transform the gymnasium into a sanctuary for the Sunday services.

"Best of all our activities at the Community House," said Dorothy, "are the worship services which Miss Duhigg conducts. They really inspire us; no matter what creed or what race, everybody is welcome."

With public-speaking and record-playing equipment (the gift of a friendly Mormon doctor), there are fifteen-minute broadcasts of hymns from the balcony of the Community House before the Sunday morning and evening services. Miners up and down the canyon tell of enjoying the music.

It was in 1924 that Methodist women purchased an abandoned building from the Presbyterians and opened a community house in this Utah canyon. The present building was erected in 1927 at a cost of \$32,000.00, and Highland Boy Community House was dedicated on October 2. After the work

Ray Lucas and Elaine Auck play the age-old game of housekeeping



had progressed for a few years, Mrs. Frank E. Day, Bureau Secretary of the Woman's Home Missionary Society for Work in Utah and Wyoming, sent word to the Kansas City Deaconess Training School, asking them to "find a second Jane Addams" to come to the Highland Boy Community House, one of the most difficult and lonely projects of the women's work.

Miss Ada Duhigg, a kindergarten teacher with six years of public-school experience in Huron, South Dakota, was finishing her training as a deaconess. She was chosen to answer this request. Those who have followed Deaconess Duhigg's work during the years know how well she has filled this assignment. Her Christian faith is a workable force, which she applies to every area of human need and which brightens the commonplace happenings of daily living for all with whom she comes in contact.

"We are sure that as much religion is learned in the woodshop as in the sanctuary," she says.

Ten days after Miss Duhigg arrived in 1932, a fire swept down the canyon. Families snatched up a few belongings and fled to the nearest neighbor's house, only to see the fire advance. "All afternoon we worked and prayed," the deaconess recalls. "At six o'clock, just one house away from the Community House, the flames died. Eighty-three houses were burned and close to 300 people left homeless. The citizens of Salt Lake City, thirty miles away, rallied with bedding, clothing, and food, and we cared for as many as we could in the Community House."

In 1939 there was a snowslide which killed six people and injured many others. Miss Duhigg has often been called upon to break the news of tragedy—men and boys being killed in the mines. In one of these accidents a mother of seven children was widowed. Having married very young, she was unprepared to care for her children alone. The deaconess arranged to have this family spend a year at



Deaconess Ada Duhigg, superintendent of Highland Boy Community House, Bingham Canyon, Utah

another project—Mothers' Jewels Home in York, Nebraska.

Among the deaconesses and other workers who have shared in the Community House service are: the late Vera Duhigg, sister of the superintendent, a nurse who walked up and down the steep trails visiting and ministering to the sick; Miss Elizabeth McLaughlin; Miss Lily Stokes; Miss Mabel Hopkinson; Mrs. Ruth Savin Giffin; Mrs. Marie Button Lynch; and Miss Alice V. Brown.

The present staff is composed of Deaconess Mildred May, Miss Grace Weaver, Mrs. Linna Duhigg, and Deaconess Ada Duhigg.

A complete report of the work that has been done in this Utah project of the Woman's Division can never be written; it is recorded only on human hearts. We had opportunity to read a bit of this report as Miss Duhigg, Miss May, and the writer journeyed to Price, Utah, to attend a conference. It has long been Miss Duhigg's custom to take some of the "neighbors" along for the ride whenever she drives out of the canyon. This time it was a mother and four children, ages three to ten, going to spend a week with relatives.

"In thirteen years, I've been out of the canyon just twice," said the young mother.

As we drove out of the Oquirrh

Mountains, across the Great Salt Lake Valley and into the Wasatch Range, the children for the first time were seeing all of the grass and trees, all of the sweeping valleys and open fields that bright eyes could take in.

In the afternoon we rounded one picturesque curve after another. Ten-year-old Joey, who had been quietly enjoying the beauty, suddenly exclaimed, "Let's sing, Miss Duhigg!" From the catchall shelf of the car he passed out well-worn hymnbooks. As the grandeur of Castle Rock towered above us, the children's voices rang out in seraphic beauty, "This is my Father's world."

When within eight miles of Price, we turned off the highway, traveling for eighteen miles along a narrow mountain road to a lonely little canyon. Here a few run-down cabins followed a winding ravine. Walking over broken pieces of coal, we entered the home of the "relatives," a family of four children, a mother and a father, ill with "miners' con"—a lung disease which too often shortens the lives of those who work underground.

"O Miss Duhigg, how glad we are to see you," the mother embraced the deaconess. "We miss you and the Community House so much—there is nothing here for the children. How I wish we could come to your church services!"

All the longing which every mother feels to provide opportunity for the enrichment of the minds and souls of her growing children was echoed in this mother's cry as she clung to her good friend. As the deaconess chatted congenially with this family—giving generously of sympathy and interest, feeding the hungry spirits of these isolated ones—her dedication to her work was spotlighted. The deaconess motto took on new meaning—"I serve neither for reward nor for gratitude but from gratitude and love. My reward is that I may serve."

The House of Joy has brought joy to Bingham Canyon, and it is the joy that overflows for miles around!

We— And the Women of India



Village Christians exchanging greetings after the church service

VII. A TRIP THROUGH THE JUNGLE

By DOROTHY CLARKE WILSON

IT IS with real regret that I sit down to write my last in this series of articles for THE METHODIST WOMAN. It has been fun traveling with you and reliving some of the experiences of those eventful six months. But—what a quandary I am in now! For there are so many places I would like to include in this flying trip through India! And I mean, literally, flying. After returning to Delhi just in time to attend the thrilling inaugural ceremonies of the new president and to see the official launching of this brand-new sister republic, I flew to Madras, spent a satisfying week in Vellore, and, after stopping in Madura, traveled by train to Travancore to attend the annual convention of the old Syrian Christian Church, traditionally founded by St. Thomas in the first century.

I must stop here long enough to give you a glimpse of the service I attended on the World Day of Prayer, with 25,000 people gathered in a huge *pandal* on a dry river bed, a goodly share of them women. I wish you could have seen them, clean, alert, intelligent, all dressed in white as the Syrian Christian women have dressed in Travancore for hundreds of years, participating in the service in which Christian women were joining all around the world. It was a real inspiration.

There are other places where I would like to stop, too: our Baldwin Girls' High School in Bangalore, and the Stanley Girls' School in Hyderabad, where I spent a delightful week with its brilliantly gifted Indian principal, Edith Delima. I was especially interested in the latter place because our own Maine I-3, Betty Hempstead, is teaching there and having a wonderful time investing three enthusiastic years. And I would like to take you on a trip to Wardha and Sevagram, Gandhi's ashram, which I made from Nagpur with Mildred Wright, along a dusty country road where the flame of the forest trees were all in bright coral bloom; and to the Ellora and Ajanta Caves with Jennie Blasdel, who presides so graciously over our Woman's Division house in Bombay. I could spend pages telling you about Ivy Childs and her kindergartens and Friendship Center in the Bombay *chawls*, where this gifted Indian social worker is building Christian character in the worst slums of the world.

But instead of lingering in any of these places I am going to take you with me on a trip through the jungle to Jagdalpur, in Bastar State, where our Helen Fehr is doing such an outstanding work in the surrounding villages that she is being recognized all over India

as an authority on rural missionary techniques.

I was fortunate to have Miss Edith Ruggles from Jubbulpore as my guide in this trip. And what a trip it was! One hundred and seventy-eight miles by bus straight into the jungle! This is what I wrote in my diary after arriving: "Ugh! What a ride! We left Raipur at about nine and were lucky to get the front seat next to the driver. The seat behind us, reserved for women, was filled so full you couldn't have poured water between them—and almost every one had a child on her lap. We piled a twenty-five-pound bag of sugar on the floor under the instrument panel, put my brief case on top of that, and my overnight bag sideways toward the driver. Had just room for our feet. It was a good but uneventful trip. Saw no tigers, only a couple of beautiful spotted deer loping off into the jungle."

While I was pitying myself and thinking what a martyr I was to "rough it" so, Miss Ruggles, a very sweet gentle maiden lady almost ready for retirement, told me something of her experiences. Jagdalpur was her first mission field. She came here in the early 1900's in a bullock cart, taking eight days for the trip. They traveled at night and rested during the day, because bullocks travel better at night.

"Weren't you afraid of tigers?" I asked wonderingly.

"Oh, it was something that had to be done," she replied, "so we just took it in our stride." There had really been tigers in those days, she told me. They used to send one man running with the mail until a tiger killed him, then for a while they would send two. Later she told me of a hairbreadth escape she had made from the mission station during the native uprising when, after remaining at her post for many days in order to protect her girls from great danger, she traveled for long days and nights through the jungle with only one native Christian as her guide and protector. I hastily revised my opinion both of her and of myself. The "sweet, gentle maiden lady" and the "martyr"!

We finally arrived at Jagdalpur, to find Lorraine Wiley, one of the I-3's whom I had met previously at Hartford, sitting on the bus station platform reading Arnold Toynbee. She climbed upon her bicycle and guided our ricksha to the mission bungalow, where we met Helen Fehr, a small, attractively dynamic person with an unusually vibrant voice and braids of very fair hair wound in a coronet about her head. I wrote in my diary, "We had hot baths, ate dinner in our housecoats, and I plopped into bed and fell into a sound sleep, as weary as I had been in all my travels in India. I am not looking forward to the return trip on Monday. When my friends at home worry about my traveling by air, it amuses me. How many times lately I've been wishing I could have good solid air under me!"

The following day we took another trip (by bus and bullock cart) to a village center eight miles away. Our house in the center was very comfortable, built of bamboo and earth, whitewashed. There were two rooms and several little lean-tos. Later Miss Fehr and Lorraine rode out on their bicycles and joined us, setting up their cots in a near-by tent. Before dark we had met many of the Christian fami-

lies, including the *guru* (pastor-teacher) and his wife and the wife of the lay leader, who was doing her washing standing knee-deep in the village tank (pond).

An invitation had been sent to some dancers in a neighboring village to come over and entertain us, but, since they did not arrive, we decided to turn in early, because darkness falls quickly in the villages. After performing our toilets, careful to cast our torchlights both up and down in all the outhouses for fear of snakes and other creeping marauders, we settled ourselves under our mosquito nets for a good night's rest. After we had been sleeping for hours, it seemed, we were roused by a loud noise of drums and distant chanting.

"The dancers are coming!" somebody announced sleepily. I flashed my torch on my watch. Nearly eleven! "No need to hurry," they told me. "The flutist hasn't come yet." I kept on drowsing until I heard the hollow melody of a wooden flute mounting above the steady beat of the drums; then I got up, pulled a sweater over my pajamas, wrapped a blanket around me, and sallied forth. Torches were flaring in the compound, together with a kerosene lamp, and it was almost as bright as day.

The whole village had gathered—two villages, in fact. The scene was really weird: flaring torchlight, dark faces gleaming in the shadows, in the center the performers bedecked in red waistcloths and shirts, bright-colored *pagris* (turbans), and spreading antlers. One man who hadn't been able to secure antlers, carried a big tree branch. The music started. They burst into a wild song and began to dance. It was wonderfully graceful and rather savage in its rhythm. The dust rose so thick I had to get a "kleenex" to breathe through. The dance continued, it seemed interminably, with endless repetition; then they started another, using long bamboo sticks which they handled rhythmically almost like swords' play. These were the same dances they had recently performed

for Holi, their spring Hindu festival. I think they would have continued all night if somebody hadn't stopped them. Then suddenly they were gone as they had come, drums beating, voices chanting, off into the night.

The next morning, at breakfast on the little verandah beneath the bamboo roof, our conversation turned to food. Helen Fehr told about one curry, which the Indians like, made of red ants (not entirely dead). She also told about finding a cock's comb in one chicken curry she was eating. The Indians in these parts, she said, are very fond of snakes. But we decided our own raw oysters had them all beaten.

I shall always remember the church service which I attended the next morning. The church itself was the simplest of village buildings, its floor of bare earth. We took off our shoes and, entering, sat on a piece of matting. The *guru sahib* sat on a low platform at one end of the room, cross-legged, a very low, rough wooden pulpit in front of him. Before the platform was a small stand with a dish for the offering. There was no other furnishing. None was necessary. This was what Christian worship should be, I felt, in a village in India—utterly simple, stripped of all denominational claptrap and our Western dependence upon things—as oriental in all its form and spirit as Christianity itself.

Helen Fehr is really doing a wonderful work. I marveled constantly at her energy and enthusiasm. She has work in twenty-one villages within a radius of twenty-five to thirty miles from Jagdalpur. She and her staff of Indian Christian workers concentrate their activities in one group of villages at a time, visiting perhaps three to ten each week. She does most of her traveling by bicycle and covers anywhere from ten to forty miles a day. Now she has two motorcycles, one for her extension worker and one for herself, but she still uses the bicycle most of the time.

At the center there is a master and an assistant. On the staff an

three regular teachers and six to ten short-term teachers. They hold these short-term schools in villages with a Christian constituency, or where there are inquirers, in order to lift the level of the community and to deepen its religious life. Each short-term school lasts for three months at a time. Among the subjects taught are reading, arithmetic, religious education, health, handicrafts, and Christian homemaking (which includes such items as compost, latrines, rubbish disposal, and tree planting). The villagers provide a place for the school and for the teacher to live. The plan is to care for a village for five years, going to it three months out of each year. These are all villages where there are no schools. Where the Bastar government is trying to establish schools, as they are doing in many places, Miss Fehr and her helpers cooperate with the government. It is a program for all ages. Children go in the morning, women in the afternoon, men in the evening.

They also have a moving school. This is a traveling bullock cart which stays a week in one place and is so constructed that the sides pull out and form a background for lectures, charts, displays, and demonstrations. The worker who accompanies the cart is trained in extension work. His object is to help the people in any way they need assistance, giving many demonstrations in such skills as poultry feeding, goat care, rope making, and agriculture. He uses visual aids extensively. It all seemed like a wonderfully worth-while program. No wonder Helen Fehr is considered one of our finest experts on village work in Indian Methodism!

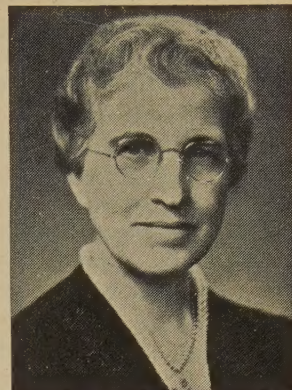
The trip back to Raipur was even worse than I anticipated. We weren't so fortunate this time in securing the more roomy seat beside the driver. There was a policeman with a big white, gold-bordered *pagri* who had priority. I started out in the third seat back, packed in like a sardine with seven women and children. The road was so rough that my teeth actually

chattered. We hadn't gone far before I noticed that the baby close to my left elbow had what looked like a bad case of smallpox. Miss Ruggles, however, assured me that it wasn't. It looked to her like a bad case of itch! These bus seats are just wide enough to get your feet in, and your knees almost bump the wooden seat in front. Also the driver was not too good.

But it was worth it! If I were to pick out any day to live over again out of the wonderful months I spent in India, I'm not sure but it would be that one, uncomfortable and disagreeable though it was, and at times, a little frightening. For I was really a part of India that day. For a few hours I was able to feel myself one with its masses of burdened, disease-ridden, hungry, illiterate, slowly awakening womanhood. I wish every one of you might have lived through that day with me. If enough of us could do so, there might still be time for this country of ours, which calls itself Christian, to be so stirred by a love and understanding of our brothers and sisters in far places that it would seriously attempt to put into practice those simple techniques of Christian love and sharing which alone could bring peace and hope to this world.

Welcome

MILDRED DRESCHER



With a wide background in human relationships around the world, Miss Mildred G. Drescher begins work July 1 as Field Worker of the Woman's Division with special emphasis given to the Wesleyan Service Guild. Until a secretary of the Guild is elected, Miss Drescher will serve in the Guild office at 150 Fifth Avenue, New York.

Miss Drescher holds B.A. and M.A. degrees from the University of Michigan. As a missionary in India she was successively in Nagpur, where she organized what is now the Mecosa-Bagh Normal School; in village work; and as hostess in the Mission Home at Bombay. The past two years she has been with the Foreign Missions Conference.

We wish for Miss Drescher a joy in her new work.

ELOISE A. WOOLEVER,
executive secretary

Missionary Personnel

Boston Seminary Graduate to Begin Work in New Hampshire

Miss Dorothy Wilber graduated from Boston University School of Theology June 4 and began serving as a rural worker in the Parish of the Headwaters in New Hampshire. Miss Wilber is a deaconess candidate who will be commissioned next January. She brings to her first appointment enthusiasm for rural life plus excellent training in Religious Education and Rural Sociology.

Mission Workers in Exchange

Miss Lily Fundell, worker in a Presbyterian settlement in London, will be on the staff at Bethlehem Center, Nashville, Tennessee, for a year and will study at Scarritt College. Miss Helen Mandelbaum, worker at Wesley House, Louisville, Kentucky, will take her place in the London settlement and study at Kingsmeade College.

Error in Names

It is Mildred Shepherd who teaches at Lal Bagh High School, Lucknow, India, and not Esther as stated on page 22 of the May issue.

Methodist Deaconesses Renew Vows

By ARTHUR WEST

CONSECRATED women keep the life of the church aglow.

Honest men have been admitting that for some time, but one thoughtful Methodist layman in Central Church, Kansas City, Missouri, expressed his appreciation for women's work on a bronze plaque near the main entrance of that beautiful edifice:

"Men may build a church but it is the women who preserve it and who keep alive the spiritual life within its walls."

Had that layman known that a dozen years later his church would be entertaining the first National Convocation of Methodist Deaconesses, he could not have chosen a more appropriate tribute to greet their guests.

From all over America they came — nearly 500 strong — home missionaries, deaconesses, and other professional women workers to spend April 11-13 in worship, study, and discussion of practical methods of increasing the effectiveness of their service.

Woven into an orderly pattern under the general theme, "Our Witness in the Waking World," were addresses by outstanding leaders, stimulating workshops, and a mammoth pageant depicting the deaconess movement from apostolic times to the atomic age.

"It's a dream come true!" was a recurring expression one heard as delegates voiced their pleasure over the significant assembly. To each one, of course, the meeting had a different meaning, but every attendant had ample opportunity to gain at least these four major values:

1. Renewing her fellowship with others;
2. Reawakening her sense of world outreach;

3. Rethinking her own sphere of service;

4. Reaffirming her Christian vows.

So valuable did the convocation seem to those attending, that they expressed the hope that future meetings of similar design might be conducted each quadrennium.

From the first hearty "hellos" as groups gathered to register until the last farewells were spoken on the final night, the convocation was characterized by fine fellowship — in the services, at mealtimes, and in corridor conversations.

Some workers had come from crossroads rural assignments; others, from social settlements in vast cities. All were hungry for fellowship with their sister workers, anxious to see old classmates from their days of training, and eager to make new acquaintances.

Special times for fellowship included an informal tea in the host church and open house and a buffet supper at National College for Christian Workers in the host city. For many this meant their first chance to visit the new buildings on the campus where they had studied.

In their words of welcome, Dr. Thomas B. Mather, host pastor, and Mrs. W. L. Perryman of Springfield, Southwest Missouri Conference Woman's Society of Christian Service president, left no doubt about the sincerity of the hospitality of Missouri Methodists, and busy and well-coordinated local committees backed up their words with action.

Theme hymn of the convocation was "O Master of the Waking World." Frequently sung, it set the spiritual tone for the sessions and helped the women to reawaken their sense of world outreach.

Practical expression of that out-



Dr. George C. Baker, Jr., and Miss Albertina Damasceno receive the offering which will help establish deaconess work in the Methodist churches of Brazil. Damasceno returns to Brazil in April to be commissioned one of the first deaconesses there

reach was the dedication of a \$1,000.00 free-will offering to help launch the deaconess movement in Brazil. Miss Albertina Damasceno of São Paulo preceded the offering with a simple statement of the needs it would help meet. Now a student at Scarritt College in Nashville, Tennessee, she will soon return to her native Brazil for specialized work with children.

Interdenominational ties of the deaconess movement were symbolized by the presence at the meeting of representatives of deaconess work in the United Church of Canada, the Lutheran Church, and the Mennonites. Greetings by cable or letter were received from deaconess groups in England, Scotland, Holland, Germany, and Switzerland.

In the closing address, Dr. Henry Hitt Crane of Central Church, Detroit, pleaded for his hearers to have "a gospel relevant to life" and "to bear a Christian witness in the waking world."

Considerable interest centered around an address by Bishop Lloyd C. Wicke of Pittsburgh, chairman of the Commission to Study Deaconess Work, and a discussion period on the status of deaconesses.

To give more opportunities for individual participation in the conference, delegates divided into eight afternoon workshops dealing with a common theme: "The

Worker—her purpose, her personality, her potentiality, her power.” Miss Alice Murdock, secretary of Missionary Personnel of the Woman’s Division, New York, was chairman of these workshops. Other readers were: Miss Louise Dutcher, Wichita, Kansas; Dr. John Hoon, Kansas City, Kansas; Miss Dale Keeler, Kansas City, Missouri; Miss Alpharetta Leeper, Tallahassee, Florida; Miss Caroline Porter, San Pedro, California; Mrs. E. U. Robinson, Cookeville, Tennessee; and Miss Oscie Sanders, London, Kentucky.

Chaplain Carl J. Scherzer of the Protestant Deaconess Hospital, Evansville, Indiana, dealt with methods in practical psychology in a helpful address on “Discovering Ourselves.”

Audio-visual methods were discussed and demonstrated by Rev. Harry C. Spencer, secretary, Department of Visual Education, and Miss Elizabeth Marchant, associate secretary, both of the Division of Education and Cultivation, New York, and Miss Margaret Marshall,

deaconess, Little Rock, Arkansas.

Numerous were the opportunities—both planned and spontaneous—for the women workers to reaffirm their Christian vows.

The convocation opened with a silent Communion service led by Bishop Glenn R. Phillips of Denver, chairman of the Bureau of Deaconess Work; rose to great heights in the “Pageant of Love,” in which a cast of more than 500 participated; and came to a conclusion in a liturgy of commitment, led by Mrs. Helen P. Hanson, co-pastor of St. Mark’s Church, Kansas City, Kansas.

In this final act of worship, the delegates pledged themselves to “help build a new generation where peace may prevail” and “in every assignment, no matter how humble, so to live and serve as to proclaim the power and presence of the eternal God.”

Presented in the downtown Music Hall, the pageant pictured the ministry of women from New Testament times to the present. It was written and directed by Mrs. Ruth M. Worrell of Columbus, Ohio.

Bringing the “endless line of splendor” down from first-century Phoebe to the deaconess of today, the production came to a climax as delegates bearing lighted candles lined the stage and the sides of the

auditorium, and twenty-six young women candidates for deaconess work came forward and knelt to dedicate their lives in order to meet tomorrow’s needs.

Keynote address of the convocation was delivered by Dr. Harold C. Case, new president of Boston University, and the daily devotional messages were given by Dr. George C. Baker, Jr., chaplain of Southern Methodist University, Dallas, Texas. The choir of National College sang at several services.

Mrs. Frank G. Brooks of Mount Vernon, Iowa, president of the Woman’s Division, brought the official greetings of Methodist women around the world. She also presided at one of the morning sessions of the conference. A number of division, jurisdiction, and conference officers of the Woman’s Society of Christian Service also attended.

Other presiding officers were Miss Mary Lou Barnwell of New York, executive secretary of the Bureau of Deaconess Work of the Woman’s Division, and President Lewis B. Carpenter of National College.

The deaconesses expressed their love and appreciation for the work of Miss Barnwell by many spoken tributes and by the presentation of a gift book of remembrance, bearing the signatures of all.

Accepted candidates for Deaconess Work in the United States with Miss Mary Lou Barnwell (left front), executive secretary, and Miss Alice Murdock (right front), secretary of Missionary Personnel



Methodist Prints

Elizabeth M. Lee, executive secretary in America, accepts the offering from Miss Mary Lou Barnwell, executive secretary for Deaconess Work at the April Convention Committee meeting of the Woman’s Division



From Victory to Victory

By CLYDE VARN GRIFFING

ABIGAIL looked around somewhat embarrassed by the success of her Christmas party for the neighboring "colono" families, most of whom were Japanese. Endowed with an exuberance that spreads like prairie fire, she is more frequently embarrassed by success than by failure. But somehow she is never quite prepared for the on-coming victory.

"How many are here, Pedro?" she asked as soon as hand-shaking activities brought her into proximity with her husband.

"There are about one hundred and fifty children, counting the babes in arms, and about half that many adults. Tell the servant to make more coffee and to cut the cake slices thinner."

"I'm sorry I didn't ask more of the women of Lapa Church for cakes, but I never dreamed there were so many people in our neighborhood. And look, there must be nearly forty Japanese children of school age, with no place to study. Pedro, we must find a way to put these children in school."

It was the first time that many of the Japanese had attended a Protestant service and they listened in rapt silence to the Christmas story. After the program there were presents for the mothers and coffee and cake for all.

Then, when evening came, farewells were said. Acting on impulse Abigail found herself addressing the parents: "It is not right that your children grow up illiterate. All we have to offer is this pole-supported, thatch-covered shed; but I'm going to find a teacher, and when schools open again next February send your children here."

The Gelgich family had moved to their *sítio*, some twenty-two kilometers from the center of town, in August. Their son continued to study in McKenzie, the city's best school, going in each morning when his father took his mother to the

American Consulate where she worked as receptionist. But the little Japanese boys and girls, what about them? Abigail had had them on her heart ever since she had come to live in the little farmhouse. Her impulsive offer to found a school had come as the result of these months of pondering. Now she began to wonder how things would work out. The thatch-covered shed, open on all sides, might prove cold in winter; besides Pedro needed it for his tools and for storage space. Well, her offer had been motivated by no selfish interest. Good impulses, she believed, come from the Creator of all good things. She and Pedro would do their part and await results. Seed borne on the wings of the wind often bring abundant harvest.

Early one morning two Japanese farmers knocked at the door.

"Dona Abigail," said one, "we have been touched by your interest in the education of our children. We are here to offer you land. We ourselves will put up a building. All that we ask is your promise to maintain and direct the school. We shall begin work at once and will have it done by February, if the weather permits."

The weather, however, gave no favors. The rains were heavy and continuous and it was April when the building was ready. The official opening was set for a Saturday

afternoon. The rain, which had shown some respite during the week, redoubled its downpourings all that morning. The Japanese farmers were grieved to see that the newly cut road from the highway to the school would be impassable for cars. A truckload of rocks were hurriedly hauled in and scattered over the road to give a foothold to pedestrians.

As a final favor the sun came out about two o'clock, and people began to flock up the hill: Japanese, Brazilians, Americans—all forgetful of Sunday-best shoes in the gladness of the occasion. Abigail had worn old shoes up the hill and changed to a lovely pair of navy-blue suedes; but when she saw her friends of the American Consulate arriving, she forgot her new shoes and waded into the mud to greet them.

The building that met our eyes was not a pretentious one. It was a spacious two-room school, neat in appearance, simple in construction; a good country school for farm children. Yet its significance was far-reaching. It was more than a community project; it was one of international import. For the Japanese farmers had used the saw, hammer, and paint brush to erect a building where their children would learn to read and write a language which was not their own; where their sons and daughters would learn to become law-abiding citizens of Brazil—not of the old country.

When the guests had all arrived the ribbon that sealed the door was cut and we were invited to enter one of the schoolrooms. By utilizing all available floor space, about two hundred and fifty were crowded in, the children standing packed in the aisles. The group of dignitaries seated around the speakers' table was impressive. The Cultural Attaché of the American Consulate presided. Dona Abigail told

Investments in Christian education pay big dividends in Christian leadership and initiative. Mrs. Abigail Gelgich is a graduate of Colegio Bennett, Rio de Janeiro, Brazil. Her story was printed in the July, 1948, issue of *WORLD OUT-LOOK* under the title "Bishop Abigail." This article tells the story of another needed enterprise sponsored by this wonderful Brazilian woman.



Some of the delegates to the Third Congress of Methodist Women of Latin America held in Montevideo, Uruguay

of her dream and its realization. Senhor Susuki, the guiding spirit of the Japanese colony, told in Japanese, interpreted by one of the young men, of the building activities: of how, in the midst of the building program, death had taken their companion who had accepted the responsibility of making the school desks; of how the man's son had carried on to consummation the task of his father. The main speaker, the government representative of the State of São Paulo, urged that a greater interest be created in taking schools to the people "through the dust and the mud and the rain."

After the program we were invited into the next room where a feast of barbecued chicken and pig awaited us. This, too, was an expression of gratitude on the part of the Japanese.

The passing months have proved that Abigail and Pedro have been justified in their efforts. Some thirty children of Japanese parents and fifteen of Brazilian parents are being given a better preparation for life than their parents had. But the Gelgich family moves on from victory to victory. After a long day's work, they dine hurriedly and prepare for the night school for adults. They are engaged also in helping couples to wed who have lived for years in cohabitation without benefit of

matrimony.

"What did you think of the reunion of the Lapa Sunday school at our school building?" Abigail asked the Sunday after our memorable visit.

"I was amazed to count sixty people on the bus that took us out, when we have a matriculation of only seventy-two," I replied. "But what left me speechless was to have ninety-eight visitors when we expected about thirty. How the food held out was something short of miraculous. I had wondered if the little Japanese children would like our food; but although, like a horde of locusts, they ate everything in sight, I don't think anyone went hungry. I'd like to be assured that the Sunday school hour was as successful as the picnic that followed."

"I assure you that it was not time lost. At least we have opened a door to further service. Pedro and I were saying the other day that as soon as the Lapa Sunday school is strong enough to go on without us, we must begin a Sunday school for the Japanese children. It's an opportunity we can't afford to neglect. Right now it doesn't seem possible—but 'God is great.' If we do our part, we can count on him."

To this fine couple every recognized need represents a call to service. They have found the Source of wisdom and courage "for the living of these days."

World Federation of Methodist Women

★

The Unit in Chile

A PRAYER FOR PEACE

Almighty God, to Thee we cry from the depths of our souls for peace and agreement among the peoples of the earth.

Grant us the grace to strengthen our feeling of righteousness and respect toward other peoples.

Bless the mother when she is told "a man child is born," so she will educate him for the good of mankind.

Bless the wise, O God, that the fruitful ideas may turn toward the welfare of all, so they share with their clear thinking in the redeeming teaching of men.

Give us, O Father, hearts full of kindness that we may feel pity toward the helpless. Reveal to us a universal charity so that we may feel the pain and misery of our neighbor.

We pray for the men who rule the peoples. Inspire in them, O Lord, ideas of peace. May they not send their soldiers toward struggles of aggression. May they understand that not only with armies can battles be won, but also with the power of the Holy Spirit.

May that peace of which Thy Divine Son spoke be a reality in the world, O Lord! May the sun of righteousness shine with divine splendor on the United Nations for the love and fraternity of men. Amen.

"The missionary department of our work is very active, especially in the medical, educational, and evangelical work of the Arrucanian Indians. Miss Francisca Cariqueo, an Arrucanian nurse, is doing noteworthy work. The Literature and Cultural Department stresses church libraries and emphasizes cultural development.

—ELISA PERLTA, Santiago, Chile

What Would You Have Said?

The Question—*Excerpt of a letter written by a Wesleyan Service Guild member*

THE next day after I had luncheon with you, I visited the United Nations. I had a most unusual experience of which I must tell you. I had more or less attached myself to a lady who was in our party. She appeared attractive and seemed well informed.

During lunchtime she told me her lifework was church work, so I at once explained my connection with the Wesleyan Service Guild and how much missionary work we do. Then she floored me with this statement: "You know I am not a Christian. I wouldn't be associated with Christianity as it has done nothing to better the world. We must never condemn Russia for anything she does until we can straighten out our own country."

I had never met a non-Christian nor to my knowledge, a Communist. I am rather of the opinion that she is both rolled into one. I said to her: "I must tell you before you go any further that I am a Christian and very proud to be one."

She immediately started to pin me down as to where Christianity had worked. Rather than argue, I excused myself and went alone to the rest of the meetings.

I have discussed this with Guild members and other friends. Most of them agreed that I would only have been inviting a quarrel to try to reason with her. However, as I think back on it, I wish I might have handled it a little differently. . . .

What should I have said? Where did I fall down? I just didn't have answers at the tip of my tongue. Have I taken Christianity and my Church so much for granted that I can't explain it to someone who doesn't understand it?

I do believe that we need some answers on matters of this kind, and if you can give some answers in *THE METHODIST WOMAN* as to how we might apply our Guild Goals to various situations, I certainly think it would be worth while.

My Answer to This Question

By GEORGIA HARKNESS

I HAVE a variety of reactions to the report of this conversation. Towards the person who writes of it, I have sympathy for her plight, admiration for caring enough to be concerned about it, approval both for her forthright personal witness and her discretion in not trying to argue when she felt she might get nowhere, and regret that she could not have found more factual evidence to present as to where Christianity has worked.

Towards the person who put this challenge, my attitude is more uncertain because we do not know all that lay back of her remarks. We cannot be sure she was a Communist. If she was, she had a right to be at the U.N. As long as Russia and her satellites are in it, as they should be if it is really to be a united nations organization, not only their official representative but sympathizers with communism must be expected to be there. Another possibility is that the woman may have been Jewish, devoted to her church work in her own faith and with more anti-Christian bias than most of the Jews we have met. Except for the remark that her life's work is church work, one could

think her simply a sophisticated modern secularist, thinking as hosts of otherwise well-educated persons do, that Christianity is "the bunk."

In any case, it is evident that she was temperamentally argumentative and totally uninformed about the real contributions of Christianity. I doubt that anything would have convinced her except (1) factual historical examples of Christian achievement, and (2) evidence of vital personal commitment to Christianity. The second was given by the writer of the letter as far as such a brief contact would permit, but she apparently felt at sea about the first.

What should I have tried to say? First, with regard to the woman's remark about not condemning Russia, I would have agreed with her that there is altogether too much condemnation of Russia being bandied about in this country which adds to our hysteria and promotes ill will rather than peace; that we ought to have a great deal of sympathy for the Russian people, many of whom do not like communism any better than we do; that we must each do everything in our power to get rid of race prejudice,

economic injustice, and other evils in this country, both because the evils need correcting and because they give the Communists too strong a talking point. I think such an approach might have established a nonargumentative point of contact and brought out whether she herself was really a Communist.

With regard to her saying that Christianity has done nothing to better the world, I think perhaps the place to begin might be with education, not religious education but education in general. One could point out that the Church was the one institution that kept learning alive in Europe during the Dark Ages; that our founding fathers, almost as soon as they arrived, established a public-school system "to foil the wiles of Satan" and Harvard University to prepare young men for the Christian ministry; that hundreds of church colleges have been established, some of which like Syracuse, Northwestern, and Southern Methodist have become great universities; that in the Orient missionaries have done a great deal to overcome illiteracy, advance education, and train native leaders through Christian schools

and colleges. She probably never heard of Frank C. Laubach, but something of his methods by which over 60,000,000 people have been taught to read might interest her.

In matters of race and economics the record of the Church is less clear. But after admitting its (that is, our own) deficiencies, one could point out that the Church has persistently fostered a conscience on such matters and has been the source from which many radical leaders, who later chose to work through other channels, got their incentive. In the direct relief of suffering, the Church took care of the poor and the sick for centuries until other social agencies were established, has founded great hospitals, and has supplied the motive back of many great philanthropies. The influence of Christian leaders, especially the Quakers and the New England abolitionists, in creating antislavery sentiment could be cited, and if, as it is likely, she knows nothing of the American Friends' Service Committee, Church World Service, or the work of the denominational relief agencies, these could also be put into the picture.

However much one believes personally in the divinity of Christ, I doubt that one would get very far in arguing the matter with a person of this type. Many, however, are open to conviction at the point of the influence stemming from Jesus in promoting democracy through the equality of persons, the sensitizing of consciences, and the stabilizing of personal living. One might perhaps quote such a statement as that of H. G. Wells, "His is easily the dominant figure in history. A historian without any theological bias whatever should find that he simply cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth," or Emerson's tribute, "The name of Jesus is not so much written as ploughed into the history of the world."

What this means for all of us is a stimulus to learn more about the history of our church and the founda-

tions of our Christian belief. Though a doctrinal discussion was not called for at this point, at another it might be! Fortunately, books are available which are written simply enough for anybody to understand. Roland Bainton's *The Church of Our Fathers* (Scribners), though written for children, is good for adults, too, and I get enjoyment and profit from it. A lovely new illustrated *John Wesley*, by May McNeer and Lynd Ward has just appeared. There are a number of books available on Christian belief, but I will throw modesty to the winds and mention my *Understanding the Christian Faith*. Both these last two are published by Abing-

don-Cokesbury. James H. Nichols' *Primer for Protestants*, though it is not a primer, is an excellent brief survey of both the history and the theology of Protestantism. It can be obtained now from the Association Press for only fifty-nine cents, but it costs more than that in time for serious study.

I can think of nothing more fruitful for Wesleyan Service Guild members, or for Methodist women in general, than to become informed individually and in study groups on the basic foundations of our faith. If this should come to pass in any considerable measure, this incident and the narrator's concern about it would have born rich fruit.

WORSHIP PROGRAM FOR CIRCLES "With Healing in His Wings"

By GERTRUDE BOYD CRANE

HYMN: "Take My Life and Let It Be" (*The Methodist Hymnal*, No. 225).

SCRIPTURE: Matthew 15:21-28.

MEDITATION: "Be it unto thee even as thou wilt."

To many people the story of the Syro-phenician woman seems strangely puzzling. It is almost as if Jesus did not want to help her. Can this mean that God can do no more for us than we will for him to do? Is our cup of receptivity determined by our little wills?

We can be very sure that God's love surrounds us always; without it we could not exist at all. Moreover all men receive from his bounty whether they recognize it or not. But how much more could we receive if we were willing? Love is never complete or fully expressed when it flows only in one direction. When we become aware of God and turn toward him in answer to his love, then surely we open new doors of receptivity.

The relation between God and men is based on personality. Two persons can never become friends until there is communion between them. One may have very much to give to another, but he is powerless to share until that other one is willing to receive. So it is with God. Even he must wait until we are able and willing to receive that which is in his heart and love to give us. This is illustrated in the story of Jesus' visit to his home town. Perhaps, if anything, his

love was greater for the people of Nazareth than for the people of Capernaum, but in Nazareth he could do nothing because they would not let him. They willed to shut him out and he was powerless to break through their wills.

So often people say, "Why doesn't God do something?" God is always doing something but he must wait until we cooperate. We must never forget that God has such faith in us that he is willing to wait upon us to dream the dreams, make the plans, and carry out the work which it is in his heart to do. This was in Paul's mind when he said God meant us to be fellow workers, sons, and heirs. The realization of that high honor and tremendous responsibility made Paul a man who willed to conquer his world for God. Once the true meaning of this sinks into our hearts we, too, will begin to fulfill God's dream.

PRAYER: O God, help us to realize how much faith Thou hast in us, that Thou dost trust us to be Thy agents here in bringing in Thy Kingdom. Help us to have the faith in Thee which will enable us to go forward in Thy name to heal the sick, enlighten the ignorant, release the oppressed, and make goodness and justice to increase on the earth. We ask these in the name of Him whose life was a living demonstration of Thy will. Amen.

ARTICLES: "The Advance of Ann Skeptical," page 21 of this issue; "Word From Korea," *WORLD OUTLOOK*, July, 1951.



Leaves Begin to Talk in North Africa

By FLORENCE GORDON

BOOKS are a mystery to the thousands upon thousands of people around the world who cannot read. The miracle of "leaves that talk"! That is what African illiterates have called them, standing by in wonder as those white paper leaves talked to *other people*. Now, thanks to Methodist women and other friends in the United States, those pieces of paper with strange characters upon them are beginning to talk also to hosts of Arabs and Kabyle people in North Africa who have previously been among "the silent billion," unable to express their needs and aspirations. As the leaves talk to them, they in turn become vocal, able to share in making a better world for us all, and have their rightful part in "life more abundant."

Half a dozen veiled Arab women and girls in Algiers sat before some "Laubach charts." Arabic is a hard language to teach by the phonetic or any other method. However, ten days of intensive work on the part of Dr. Frank C. Laubach, "apostle of literacy," his son Robert, Phillip Gray, an artist accompanying them, and a missionary artist, Stuart Sears, with a corps of some fifty missionaries, pastors, and laymen had laid the groundwork for this moment. The veiled women looked at the first picture on the chart, that of a man with a match inserted upright in his mouth to keep his jaws open. Obviously he was saying "ah." This was "Alif," first letter of the Arabic alphabet. The women re-

peated the sounds after Dr. Laubach.

Let Dr. Elmer H. Douglas, superintendent of the Methodist Mission in North Africa, tell it: "Dr. Laubach taught. The new teachers taught—these missionaries, pastors, and laymen whom Dr. Laubach had trained in using the method. The veiled pupils learned the letters. They learned the words. They read the sentences. They read the page. The thrilling experience of learning to read became a reality."

Charts and lessons were then made by the literacy team and the group speaking the Kabyle language. As always, the words and syllables accompanying the pictures were added by a special typewriter with giant-size letters, characters several times the size of even the capitals on the usual typewriter. Then when they were run off on the mimeograph machine, the lessons were ready for the same sort of actual testing on illiterate individuals that was done with the Arabic lessons. Dr. Douglas reports that these, too, are proving successful. A missionary tells him, "We have three middle-aged grandmothers, two older women, two girls in their teens, and a man of thirty-five, all receiving individual teaching. They are so pleased with themselves."

What comes next? Ability to read is quickly lost unless there is suitable, simple material on which to practice. Ability to read is a hindrance rather than a help in the work of building Christian character, if the right sort of literature is not provided. Literature campaigns must issue "follow-up" literature for the new readers.

The object of all this emphasis on learning to read is to spread the Word; the aim is to have each person able to read the Bible for himself. Toward that end, Dr. Laubach wrote *The Story of Jesus* in ten or twelve lessons with a limited, basic vocabulary. These little

books are translated from the English into the language being taught. The first book of *The Story of Jesus* was ready in Kabyle before the literacy team left Algeria for Tripoli.

The dearth of literature which has existed in many tongues is illustrated by an oft-told true story. A small boy had learned to read in a mission school, and had become familiar with the Bible in his vernacular. He wanted to read something more. The only work extant in printed form in his own tongue was a treatise on smallpox! Now, as far as resources allow, the Committee on World Literacy and Christian Literature of the Division of Foreign Missions, National Council of the Churches of Christ in the U. S. A., is making an effort to see that new readers have not only the fundamental Good News, but other material also related to their daily lives. In each locality, men and women are asked where their interests lie, on what topics they wish supplementary reading. It is what women like to call "getting the reactions of the grass roots." When new readers in Algiers were questioned about their concerns, they asked for material on such homey topics as: "How to Wean a Baby," "Making Electrical Fixtures," "Interviewing Government Officials," "Evils in Cafés," "Truth About Demons," and "How to Dry Fruit." Christian literature? Definitely, if religion is, as we Christians believe, "for all of life" and every detail of our lives of loving interest to the Lord who notes the sparrow's fall, the cup of cold water given in his name.

While in Algeria, the Laubach literacy team sent out by the Committee on World Literacy and Christian Literature took occasion also to make lessons in French and in Spanish. In the French, it had the assistance of Pastor Jean Bour-

guet of the French Reformed Church. Algiers itself is the largest French city outside of continental France, and the French lessons have been requested also in the Congo, French Cameroun, Haiti, and Canada. Rev. Franklin Albricias of the Methodist Church in Algiers, a native of Spain, helped to revise the Spanish lessons to fit Spanish Morocco, where they are very much needed. These lessons had previously been made in Latin America.

During the team's stay in Algiers, a Methodist conference met under the guidance of Bishop Paul Garber. Opportunity was given on this occasion for Dr. Laubach to make clear the place of literacy in evangelism.

An important by-product of the work in Algiers was "the formation of the first permanent interdenominational committees ever established there to carry on literacy in all the four languages used in this area." Dr. Douglas calls Dr. Laubach's visit to Algiers, January 10 to February 3, "one of the most important events of the missionary program of North Africa of the past decade. It brought together representatives of the Algiers Mission Band, the North African Mission, The Methodist Church, the Brethren Mission, several independent workers, and occasionally representatives of the Catholic White Fathers. The majority were from Algeria, but two came from Tunisia and four from Morocco. It became an unprecedented demonstration of Christian fellowship, of harmonious cooperation in a common task." To three public meetings in Algiers, representatives of the administration, officials of the education department, university professors, language specialists, and others outside of church circles were invited.

The costs of holding the literacy gatherings were covered by a special grant from the Woman's Division of Christian Service of The Methodist Church. Without that grant, the program could not have been initiated. It is planned to

follow this program on an intermission basis for a period of some years. Twenty-two teaching centers are proposed for future work, where individual instruction will be carried on for the most part on the "each one teach one" principle. A trained full-time worker will be needed to direct the project, with at least one part-time assistant for each language group. Provision will need to be made not only for the teaching centers, but also for the production and distribution of literature.

For many of the people of North Africa, therefore, the leaves of the printed page are beginning to talk. For *how many*, depends upon the continuing support given to the

project which the Methodist women initiated. But Methodist women, having put their hands to the plow, will not withdraw them. A new Multilith is being shipped to Algiers as the gift of the Council of Church Women of Cleveland, Ohio, and will make possible the printing of attractive follow-up literature in four colors.

Suppose you had never owned a book. Suppose you had just learned to listen to the voice of a book, and could hear its every leaf talking to your heart, telling you of Jesus and his love. What if the book is merely a "booklet"; has it not big type, attractive color—and the *best news* in the world? The "Bread of Life."

Rev. Abdel Ouahed Boukshem, Arab pastor in Constantine, Algeria—only native Methodist pastor in North Africa

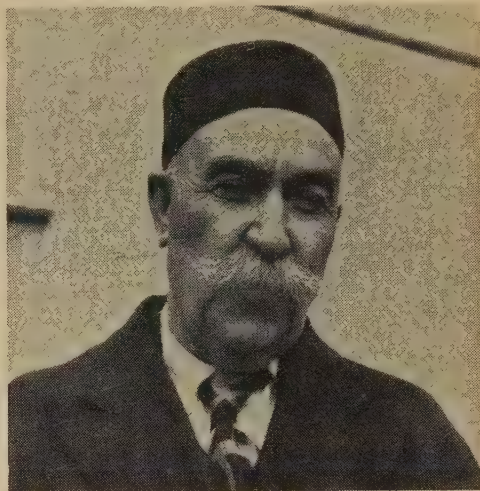


Photo by Robert S. Laubach

Jasmina of Algiers teaching her mother, Fatima, to read Arabic



Photo by Robert S. Laubach

Recent Arrivals From—

China: Misses Lora Battin and Marion Cole, 150 Fifth Avenue, New York 11, N. Y.; Olivia Dickhaut, R. R. 2, Mount Vernon, Indiana; Pansy Griffin, De Golia, Pennsylvania; Elizabeth Hobart, 1459 Asbury Avenue, Evanston, Illinois; Elizabeth Johannaber, 818 West Vine Street, Champaign, Illinois; Florence Smith and Ellen Suffern, 150 Fifth Avenue, New York 11, N. Y.; Marguerite Twinem, 219 East North Street, Anaheim, California; Jessie Wolcott, 1808 West Fifth Street, Sioux City, Iowa.

Japan: Misses Barbara Bailey, Lowell, Indiana; Mary Searcy, 302 College Avenue, Columbus, Missouri.

Philippines: Miss Clara Iseley, 34 Fairfax Drive, Huntington, West Virginia.

Recent Sailings For—

India: Miss Charlotte Westrup.

Japan: Miss Alice Cheney.

Philippines: Miss Doris Hess.

In Memoriam

Miss *Agnes Ellingwood*, a deaconess in active service, died in January, 1951, at Harrietta, Michigan, where she served as pastor, choir director, and director of youth work in the Methodist Church. Miss Ellingwood was graduated from Boston Deaconess Training School, Boston, Massachusetts, in 1916. She served pastorates in the states of New Hampshire and Michigan during her years of service as a deaconess.

Sister *Margaretha Heck* entered nurse training at the Bethany Deaconess Hospital, Brooklyn, New York, in 1913, and served on its staff until the time of her death, April 2, 1951. She was one of the large group of deaconess-nurses who were a part of the Bethesda-Bethany Deaconess Association at the time of the merging of deaconess work following Unification. Sister Margaretha held her conference relations in the East German Annual Conference before it merged with the New York East Annual Conference.

Miss *Nell Davis Drake* was born in Port Gibson, Mississippi, on September 29, 1875. After graduation from the Port Gibson Female College, she entered Randolph-Macon College for Women. There her scholarship and leadership were such that she was awarded the Phi Beta Kappa key. Later she did graduate work at Scarritt College and at Columbia University.

Miss Drake taught for several years in Mississippi before going to China in 1907. For a quarter of a century she served the schools of China—the first five years in the Laura Hay-

good School in Soochow and the last twenty in the Susan B. Wilson School in Sungkiang.

These were very eventful years in China. Miss Drake as principal of the school faced difficult problems every day. At times there were hundreds of women and children refugees on the campus to be taken care of. Students as well as refugees called her "The Angel of Sungkiang."

In 1934 Miss Drake was retired on account of ill health. She spent most of her remaining days in a sanitarium. Her death came suddenly on January 11, 1951, during an operation.

It was fitting that a simple, beautiful service was held for her in the stately, historic Methodist church of Port Gibson. Here she had worshiped in the days of her youth and here she had accepted her Saviour. The choir sang one of her favorite hymns: "O Happy Day, That Fixed My Choice." Her tired body was laid to rest in the family plot in Greenwood Cemetery.

Miss *Winifred Draper*, Japan missionary, died suddenly of a heart attack on April 15, 1951, in Gallup, New Mexico. She was en route east, from her home in California, to attend the Northeastern Jurisdiction Woman's Society of Christian Service meeting in Washington, D. C.

Miss Draper was born in Yokohama, Japan, of missionary parents, and was educated in Japan and in America. After taking her Ph.B. at Syracuse University and a year in the Cincinnati Missionary Training School, she returned to Japan in 1912 to serve as an evangelistic missionary.

Because of war conditions in Japan and home responsibilities here in this country, Miss Draper has been in America since 1940. She was able to give some time to work among the Japanese in the United States. She was anticipating a return to Japan this year, and was reinstated as an active missionary by the Board of Missions in executive session in New York City on the very day that word was received of her death.

Memorial services for Miss Draper were held on April 22 in Ventura, California.

Dr. Rosetta Sherwood Hall, a medical missionary in Korea for forty-five years before her retirement in 1935, died April 6, at the Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, after a brief illness. She was the widow of the Rev. William J. Hall, missionary, who died in Korea in 1894.

Building a World

Born in Liberty, New York, she was the daughter of R. R. and Phebe Gildersleeve Sherwood. She began teaching school at the age of sixteen, and five years later entered the Woman's Medical College of Pennsylvania in Philadelphia, where she received her degree in 1889. Dr. Hall served her internship at the Nursery and Children's Hospital on Staten Island, New York, where she met the man whom she married in Korea in 1892.

Dr. Hall went to Korea in 1890. She established four women's hospitals there and was a pioneer in educational programs for the blind and deaf. In 1928 she founded the Women's Medical College in that country. She became known as the "Mother of Pyeng Yang." Other institutions that she opened were in Seoul, Inchun, and Suwon. The Korean government presented her with an Act of Merit and a silver cup.

Dr. Hall is survived by a son, Dr. Sherwood Hall, superintendent of the Tuberculosis Hospital at Ajmer, India, and by three grandchildren.

Bureau of Social Welfare

Thirty-fifth Anniversary of Peek Home, Polo, Illinois—Peek Home for Children, Polo, Illinois, was the scene of an unusual social event in the form of the thirty-fifth anniversary of the founding of the home on Saturday, March 3, 1951. Miss Catherine E. Frey, who has served as superintendent for the past seven years, and her staff planned and prepared a special candlelight supper for the occasion. The Rev. Mr. and Mrs. D. J. Schuyleman and two children were guests. Mr. Schuyleman gave the story of the painting of the picture, "The Last Supper," by Leonardo Da Vinci, at the family worship hour which is a regular custom at the home.

On Sunday, March 4, the laymen of the Polo Methodist Church honored Peek Home. The Rev. Mr. Schuyleman related Mrs. Joe Rae's interesting account of the early struggle to establish Peek Home. Mrs. Rae was district president of the Woman's Home Missionary Society at the time of the founding in 1916. Recordings of the service

Christian Community

were made and presented to Mrs. Rae, in addition to a bouquet of red tulips. Photographs of the altar theme and flowers were made for the records of Peek Home.

Africa

Central Congo — Evangelistic Work by Girl Students: From Central Congo, Miss Lorena Kelly has written—"It has been our custom in the Girls' Home during the past three years to take the girls out on evangelistic trips during Christmas vacation. Until this year we have taken them in groups small enough for a car; but this year the number was so much larger and the time so limited, I knew that would not be possible. I sought some way to meet the problem, for it is an outstanding event of the year for the girls. One afternoon I went down to the home and found some of them busily engaged and I said: 'What are you doing?' 'Working on our sermons to go preach.' Until that time I had not given them the final word about plans. One can hardly do anything with a faith like that but fall in with the momentum of it and go preach!

"Yesterday afternoon I went out with about thirty-five of them, in groups of three. In two respective

villages I left a group with a matron, and I went on to the third. Each group gave the program which they had prepared. Next Saturday we shall get in the same truck and go in the opposite direction with the rest of the girls. Tangible fruits of the trip were three little girls to enter the home. And these girls are from a village where parents are steeped with the heathen idea of getting their daughters married when only tiny children. These evangelistic trips with the girls prove to be the most effective means of reaching the girls of the tribe that I have found thus far."

Bureau of Urban Work

Riddle Memorial Deaconess Home Settlement and Mary Todd Gambrill Neighborhood House, Wilmington, Delaware — Teen-Town, a new venture at Riddle Memorial Settlement, has been needed for a long time in the community which it now serves. Boys and girls between the ages of twelve and eighteen gather on Tuesday nights for a social time. Recently the group elected officers and planned a party. The party was not too successful and the officers went to the deaconess with the sug-

gestion that the next party be planned by specific committees. They now expect to publish their own newspaper. Thus the group is advancing step by step.

In addition to the nursery school at Gambrill Neighborhood House, the library and eight clubs make up the major part of the program. Deaconess Mae Greer is the nursery school teacher and Deaconess Genevieve Poppe directs the clubs. If you were to visit on Saturday afternoon, you would find about twenty children between the ages of five and six at play. Or perhaps you would prefer to visit on Wednesday afternoon. If so, you would see eleven girls between the ages of ten and twelve at work on some kind of craft. Virginia is weaving a belt, several are preparing designs for wooden boxes or book ends, and the others are cutting out leather coin purses. We sense here a feeling of friendliness and oneness as these girls work and play together.

Thursday is an unusually busy day. After school the Brownie Scouts are at the house learning to be "useful," for a Brownie is a "useful little person." A group of boys drift in about suppertime, just to pass the time of day, and to play a table game or two. Then come the Girl Scouts, ready to pass tests and to work out projects of their own. Yes, you will find that Riddle Memorial Settlement and Gambrill Neighborhood House really hum with activity.

Latin America

Peru—From Lima High School, Miss Opal Meier writes: "This summer (December-March) I have really known some of the joys of being a missionary as well as a teacher. At our intermediate camp this year, we spent seven days on the beach sleeping in tents, taking two dips a day in the cold Pacific Ocean, working up hearty appetites, and getting everything full of sand. In addition to the class which I taught, 'The Influence of the Bible in My Life,' I was responsible for the camp devotions. After breakfast we came together



New duplex house for workers of the Mobile County Rural Center, Mount Vernon, Alabama

for a few minutes of singing and prayer, and then each took his sheet with the thoughts for the day and found a quiet place to be alone with God. It was in those moments that many of those children first began to learn what talking with God is really like. The evening watch came after supper. These services were prepared and presented by the children themselves under my direction, and during the course of the week almost all had some part. The children entered into everything with a willingness to learn, and a deep spirit of joy dwelt with us all week. Not only the joy of being together in the beauty of nature, making new friends, learning many new things, but the joy of meeting Jesus and learning his will for our lives. This we realized as we gathered the last night around a campfire to unite in partaking of the Holy Communion. Those are precious memories that time can never take away from those who knelt there that night in God's most holy sanctuary, the great and lovely out of doors.

"After the holiday season we began a week of training classes for Bible school teachers. This was followed by two weeks of Bible school in most of the Methodist churches in Lima. We began with fear because none of us had had much experience in Bible schools, but as the days flew past, we could see that God was doing his work even through incompetent hands like ours. At the end of the first week one of the young men and I scouted out the neighborhood, looking for new students and passing out invitations. It did the trick and some ten children found their way into a Methodist church for the first time. Some of them are now attending our Sunday school. We had an average attendance of about forty-five, but some seventy children attended in all. Our closing exercises were on Sunday morning. The children sang, quoted Bible verses, told stories, and showed some of their handwork. Of the thirty-eight who received

diplomas, nineteen had perfect attendance."

Bureau of Medical Work

Friendship Square, El Paso, Texas—One square block in the heart of the Spanish-speaking community of South El Paso, Texas, is known as Friendship Square. On each corner of this block is situated a building which ministers to the needs of the families of the community.

Over 500 babies are born each year in the Newark Hospital and Freeman Clinic which cares for the physical needs of these people. Prenatal and postnatal care is given to the mothers. Classes for both mothers and fathers are held and emergency treatment is administered. Tonsilectomies are performed approximately once a week on children and adults.

On another corner we find Houchen Settlement, a large building including a new addition recently erected through the benefit of Advance funds. This new addition gives more room for staff living quarters, for new and improved kindergarten space where fifty children are served daily, and for Boy and Girl Scout rooms and craft rooms. The playgrounds and courts are also being renovated.

On a third corner is the Day Nursery, a project of the settlement which was begun in 1947. It cares for fifty children daily and is open from 7 A.M. to 6 P.M., providing breakfast, dinner, and mid-morning and mid-afternoon lunch.

The fourth corner of Friendship Square holds the Spanish Church—El Buen Pastor Methodist Church which is under the Division of Home Missions and Church Extension.

These four institutions unite to serve the family, to help face the problems of juvenile delinquency, and the many other needs that arise in the community.

—MARY WILLIAMS

Korea

Rev. Young Bin Im, of the Korean Bible Society, recently

wrote a letter of appreciation for the help the Methodist Mission Board has given to Korean ministers. He says, "Without your help, our Korean ministers would have starved to death." Mr. Im is now in Tokyo, busy with preparations for printing the Korean Bible in the revised spelling. Of the manuscript he says, "The manuscript was preserved at the peril of my life. The experience that I have passed through during the last eight months has shortened my life twenty years. My body shudders when I think of the tortures of the Communist regime. I believe my life has been saved because of my responsibility for the manuscript of God's Word." Then Mr. Im continues, "Korea has become the laboratory of new weapons. The U.N. forces are experimenting which weapon is most effective in its capacity of killing human beings, but she must also become the laboratory of new strategy of Christian mission work. Christendom ought to experiment which method is the most effective for saving human beings from their damnation. There are many soldiers from eleven nations in Korea who are exhibiting all kinds of behavior. The Koreans are amazed. Christendom ought to send missionaries and show the Koreans that there is a heaven side in the world.

"The Korean churches are confronted with three problems: How to recruit man power, how to supply Christian literature, and how to provide church buildings. Many ministers and important laymen were either taken away or killed. How can we recruit men for these vacancies? Not only Christian literature but also all other literature in Korea has been almost destroyed. Ministers came down to Pusan without anything. They did not have time to bring their Bibles. They are badly in need of books to feed their intellectual life. Most of the church buildings have been destroyed. When they are rebuilt, we must consider the architectural side, too."

Bureau of Town and Country

Dedication at Mobile County Rural Center, Mount Vernon, Alabama—A duplex erected for the housing of workers in connection with the Mobile County Rural Center and public school was dedicated on March 7, 1951. Mrs. Marjorie Hughes and the family of J. K. Parish, principal of Calcedaevor School now reside in the house. It was made possible through the efforts of the Woman's Division of Christian Service. Mrs. Arthur Heustess, president of the Alabama Conference Woman's Society of Christian Service, presided at the ceremonies and was assisted by Mrs. Clyde Moore of Mobile, Alabama, chairman of the Rural Center.

The Center was started as Aldersgate Mission in 1930 by the Alabama Annual Conference to serve people residing in the rural section between Mount Vernon and Citronelle. Four years ago, the Mobile County public-school system built a new stone building. There are now 170 pupils enrolled, some of whom are seniors and comprise the first high-school graduating class. For the past two years, a federal-aid cafeteria has been operated for the school children under the direction of Mrs. Hughes and the group of Methodist women that sponsors assistance to the rural center. A definite improvement in the health of the children of the school has been noted since the cafeteria, providing a balanced diet, was established.

Three agencies cooperate in serving the people and children of the community: the public school, the Woman's Division of Christian Service, and the church itself, under the pastorate of the Rev. W. P. Patillo, who has served this charge for fourteen years.

Philippines

At Easter time, Miss Eleanor Hanna, a new missionary in the Philippines, wrote enthusiastically of experiences and plans for her work. She says, "For me, personally, this Easter is the beginning of a new experience, for I have been

appointed to direct the youth work of the Northwest Philippine Annual Conference." Since going to the Philippines last November, she has spent several months traveling with another missionary, learning the needs and problems of the churches and getting acquainted with the Christian leaders. She says, "Surrounded by all the beautiful scenery in this country, one feels that God's Spirit is indeed at work in the world. As I have traveled by jeep throughout the conference, it has been inspiring to view the green rice fields, the rolling hills, the stately palms, and the brilliant flowers. Nowhere have I seen such lovely beaches and such glorious sunsets. Most inspiring of all has been the sensing of the Spirit of God at work in the hearts and lives of the Filipino Christians. Their consecration and devotion to the Christian way of life, in spite of their lack of many material possessions, has given me a better understanding of Christlike living.

"Since December much of my time has been spent attending institutes and conferences of all types. The most rewarding for me has been the National Methodist Youth Fellowship Conference, the first to be held since World War II. There is great hope in the Philippines for strong Christian leaders of the future. As many consecrated young people discussed, planned, and worshiped together, they expressed their desire to 'Advance for Christ' and become active Christian citizens of this land and the world. During the months of May and June, many young people were engaged in Christian service as caravanners, hospital aides, youth in industry, and work campers."

Bureau of Educational Institutions

New Religious Program at George O. Robinson School, Santurce, Puerto Rico—Young women who wish special religious training while attending the University of Puerto Rico may study and do practice work in the Methodist churches of the city. Mrs. Carolyn Coulter, the director who estab-

lished this program, has been succeeded by Mrs. Lena York Roth. Mrs. Coulter was recently married and returned to the States to be with her husband in Oregon. Miss Helen Aldrich, superintendent of George O. Robinson School, recently gave the following report to the Annual Conference: "This is the first year of our Missionary Training Program. Five girls from Arecibo, Arroyo, Vieques, and Culebra live at Robinson School and attend the University of Puerto Rico. Two are enrolled in the Normal Training course and are preparing to become teachers in our day unit schools. The other three are enrolled in the basic course this year. Each girl is teaching a Sunday school class in the churches in San Juan, Santurce, San Juan Moderno, Barrio Obrero, and Rio Pedras. The director of religious education helps them plan for their work and visits them on Sundays. They also assist with the Methodist Youth Fellowship at the school. We are glad to report that these girls have made a good adjustment to living at the school and to their work at the university."

China

There are now nine missionaries of the Woman's Division in China, and it is hoped that word will soon come that at least some of these have received their exit permits. As has been stated before, China missionaries who have already had their furloughs are now serving in Brazil, Mexico, India, the Philippines, Japan, Southern Rhodesia, Burma, Borneo, and Malaya. Many have recently arrived and will be available for reassignment after furlough. Some are now en route both by the Pacific and by Europe. They have taken whatever passage from Hong Kong has been available. A cable has just come that Miss Florence Evans from the Cheeloo University Hospital in Tsinan has reached Hong Kong. Miss Evans has been longer under the new regime than any other of our missionaries. Supporting groups should continue to send in salaries for China missionaries.

ORGANIZATION AND PROMOTION

MRS. ELOISE A. WOOLEVER,

Executive Secretary, Woman's Section, Division of Education and Cultivation



"What's in a Name?"

THE problems of a rural district differ vastly from those of the massed population of large industrial areas.

"Of our 130 societies, only seventeen have a membership of fifty or more. The largest number of societies are in the fifteen to twenty-five group, in small towns and country churches where many travel a distance to attend the society meetings, but where there is a fine fellowship and a devoted interest in the work.

"This is a picturesque district in this 'Little Switzerland of Ohio.' Much of it is rugged country but the spires of many churches dot these hills and carry our thoughts upward. It has some of the oldest Methodist churches in Ohio—several have had or will soon have their one hundred and fiftieth birthdays.

"I thrill to the names of many of these churches. I wonder if you would like to enjoy them, too?

"On Cambridge District we travel to Jerusalem and Antioch, to Bethel, Bethesda, Bethlehem, and Lebanon; to Pleasant Hill, Pleasant Ridge, Pleasant Grove, and Pleasant City; to Mt. Pisgah, Mt. Zion, Mt. Horeb, Mt. Tabor, Mt. Carmel, Mt. Ephraim, and Mt. Olivet; to Wesley Chapel, Thoburn Memorial, and Mary Reed Memorial.

"Do not the names tell something of the spirit of the fathers who founded and nurtured these places of worship? We feel they do. It is in their spirit of pioneering for Christ in the name of Methodism that we carry on."

—From the report of the president of Cambridge District, North-East Ohio Conference, to the conference meeting.

It Works—Already!

Troy conference comprises some of the wonderland of the Northeast, but it is literally necessary to make hay while the sun shines, for winters are long and small settlements, with little societies, are isolated. Hence the new plans for 1951-52 needed to be launched early, if they were to get into operation.

At each of the four district meetings in early April the Atlas Plan was enthusiastically presented, and women went home to their local societies thrilled with the idea of holding up the world for an even longer time than that to which they had committed themselves while together. The spirit of dedication to the whole work of the society was evident in the reports of the Birthday Visitation recently completed, and symbolized in one district—as in the case of some other districts and conferences—by a chain of paper links. Each link bore the name of a local society which had made its Encourager visit, and the completed chain was draped with ceremony around the neck of the conference president, suggesting a Hawaiian lei in its decorative and meaningful character.

In this same conference at a district officers' installation, the local pastor gave to each prospective officer a white flower. As she received her commission and accepted her responsibility, the flower was placed in the framework of a large cross; and thus when all had been installed, the beautiful cross of white flowers was complete. The pas-

tor said, speaking of the worldwide program of the Woman's Society, "I have been reading from cover to cover a book not listed among the best sellers, but deserving of that place—the *Annual Report* of the Woman's Division of Christian Service."

—Told by Miss HARRIET SEIBERT, Associate Secretary of Field Cultivation, after a visit in Troy Conference.

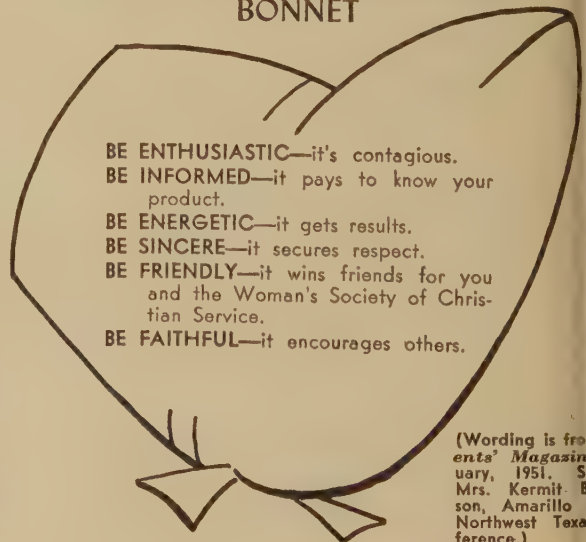
Progressive Visitation Goes on the Air

"Our new Progressive Visitation will be district-wide on April 30, with a radio program by our district president. All members will gather in the hostesses' homes and tune in at 3 p.m. This will launch the program. Of course, I am sure it will take some time to complete it, but there will be several thousand listening that day."

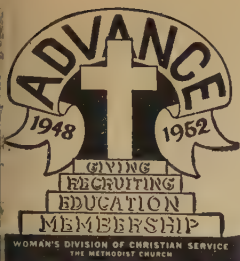
—Dallas District, North Texas Conference.

"BEES" FOR YOUR MEMBERSHIP BONNET

- BE ENTHUSIASTIC—it's contagious.
- BE INFORMED—it pays to know your product.
- BE ENERGETIC—it gets results.
- BE SINCERE—it secures respect.
- BE FRIENDLY—it wins friends for you and the Woman's Society of Christian Service.
- BE FAITHFUL—it encourages others.



(Wording is from *Womens' Magazine*, January, 1951. See Mrs. Kermit B. Blanton, Amarillo, Northwest Texas Conference.)



The Advance of Ann Skeptical

By MRS. J. W. HOPKINSON

Vice-president, Western District, Rock River Conference

Characters: District Officers—President (Pres.); Mrs. Promotion Secretary (P. S.); Mrs. Ideal Member (I. M.); Mrs. Treasurer (Treas.); Mrs. Youth Secretary (Y. S.); Ann Skeptical, cousin of Mrs. President.

Setting: Any room—den or living room.

Props: Desk at which Mrs. President is seated when scene opens; Advance Goal Chart;* World Map* of Woman's Division Work; Literature—THE METHODIST WOMAN, WORLD OUTLOOK, study books; a bell.

PRES.: Oh, I do hope all the officers come in today so I can get a line on how the Advance is going in District. (*Doorbell rings.*) Now who in the world can that be! Surely not one of the officers this soon. (*Goes to door, and in walks Cousin Ann Skeptical. Ann and Mrs. President both talk at once.*)

ANN: I was beginning to think you weren't at home.

PRES.: Ann! Where in the world did you come from? How did you get here? What are you doing in?

ANN: I know you never like surprises, but John is in on business, and I just decided to come along and spend the day with you.

PRES.: You certainly picked the wrong day! I hate to say it, but you will just have to sit and see me work.

ANN: Now don't tell me you are working on Woman's Society business! Don't you *ever* do anything else? I'm beginning to think you have a psychosis or some such thing. I'll have to admit your house always looks clean and your family seems well cared for, but I never see you or hear from you that you aren't head over heels in reports or something for the Woman's Society.

PRES.: Well, sit down. I *am* glad to see you, but I'm expecting the officers to drop in today to talk over the *Advance*, and I'm afraid you will have to listen to what they have to say—unless you want to go in the other room and take a nap. In fact, I see

Mrs. Promotion Secretary driving up now. She's always right on the job.

ANN: Oh, I'll stick around. Maybe I can get a word in now and then.

(*President goes to door to greet Mrs. Promotion Secretary.*)

PRES.: How nice of you to come so early. This is my cousin, Mrs. Skeptical, who dropped in unexpectedly. Ann, this is Mrs. Promotion Secretary.

ANN: How do you do? Are you one of these women who are addicted to the Woman's Society?

PRES.: Ann!

P. S.: I guess I am. What district are you from?

ANN: Oh, we don't even have a Woman's Society in our church.

P. S.: No Woman's Society? Are you a Methodist?

ANN: Yes, but no one seems to be interested enough to organize one. We do all right—we have entertaining programs in our women's meetings; we take care of decorating the parsonage; we pay one third of the pastor's salary. I think we do quite a lot. We don't have time to do all the things you do.

P. S. (*looks at the president in surprise*): Did you say she was *your* cousin?

PRES. (*smiles*): Oh, I'll convert her sometime. But let's hear what you have found out.

P. S. (*sits down at desk and looks over her reports*): I find there is still lack of knowledge about our Four Point Program of Advance. Some societies do not realize that we are starting the fourth, and last, year of the Quadrennial Advance, and many do not seem to know what the Goals are. I find that some progress has been made on the first Goal, "Every Methodist woman a member of the Woman's Society," but we still have a long way to go. Although we have . . . members of the society in District, there are still . . . Methodist women who are *not* members.

PRES.: Why, that's more than half *who are not* members!

P. S.: Yes, but the Progressive Visitation Plan this year will undoubtedly bring many of these non-member Methodist women into a new realization of the worth-whileness of belonging to such a fellowship. Before I go, I want to talk a bit about reports. Many

of the societies neglect sending them in. They think reports are useless, and they get tired of saying the same things over every three months. We must try to get them to understand that the reports help them as well as us. They are a check on a society's activities and will make a conscientious officer look at herself to see whether she is doing all she should.

Few of our local women realize that we have almost 1,500,000 members in the United States, and I'm sure they do not realize the potential strength of that many women working *together* with one purpose. Reports help to cement all of the 28,693 societies together. I wish every officer in every local society would read this little blue leaflet on why we need reports (*Your Report—A Measurement of Progress**). But I must go. My local society meets this afternoon. (*Bids good-by and leaves.*)

ANN: You know, she might be real nice if you could talk to her about something besides the Woman's Society. But tell me, are there really a million and a half members of the society in the United States? That's a lot of women.

PRES.: Sure it's a lot of women, and that is just in *our own* country. There are national units of the Woman's Society of Christian Service in thirty-five countries. These units make up the World Federation of Methodist Women. A woman joins her own local society and thereby becomes a member of this great body of Methodist women which is estimated at four million.

I wish I could make you realize how incomplete your church life is when you are not active in this organization. A member of our own State Department, speaking before a large audience, said this: "There is a group of church women in this country which is doing more to promote world peace and good will between nations than all of our diplomats and ambassadors." When asked later what organization he meant, he said, "The Woman's Society of Christian Service of The Methodist Church." When you hear things like that, aren't you sorry, Ann, that you can't claim membership in our society? (*Said with great emphasis.*)

ANN: You really are sold on this organization, aren't you?

(*Doorbell rings before President can answer.*)

PRES.: Mrs. Ideal Member! I *am* glad to see you! Come right in and meet my cousin, Mrs. Skeptical. Ann, this is Mrs. Ideal Member—she is a real challenge to every one of us.

I. M.: I'm glad to meet you, Mrs. Skeptical. Are you here for a visit?

ANN: Just for the day, and I'm being inoculated with the Woman's Society of Christian Service.

PRES.: Sit here, Mrs. Ideal Member. Ann doesn't mind our going on with our work.

ANN (*under her breath*): It wouldn't do me any good to mind.

PRES.: What about our Second Advance Goal?

I. M.: I think just to read over this Goal is inspiring. (*Gets up and reads the Goal from the Goal Chart.*) If every Methodist woman informed herself of the needs of the world through our programs, by reading our magazines and the four study books (*holds up magazines and study books*), how much power it would give our organization! When a woman knows, she cares; when she cares, she gives. It is a Christian woman's responsibility to study, give, build, and pray for a World Christian Community.

ANN: Now what in the world can I—in my little town in Wisconsin—do towards building a *World Christian Community*?

I. M.: My dear Mrs. Skeptical, don't you know that a World Christian Community starts right in your own home, in your own church? We forget that every organization, every church, every nation is made up of individuals. What Methodist women do in their own communities affects the whole world. Just being Christian is the first duty of every member. Do I vote at every election? Do I voice my Christian opinion in my own community? Do I pray for the government officials that they may seek and do God's will?

PRES.: I believe this brings us to the most important part of this Goal: *praying* for a World Christian Community.

I. M.: "More things are wrought by prayer than this world dreams of." (*Slowly and with emphasis*) Four million Methodist women all praying for a better world. Yes, we say we are Christian, but we neglect the most essential part of a Christian's life. From our reports we find that there are only societies in District which have prayer circles. We must be *praying* Christians if we want our work to be effective. (*Looks at watch*) My goodness, I must hurry. I want to get home before the children come in from school. I hope I'll see you again, Mrs. Skeptical. Good-by, Mrs. President. (*Exit.*)

ANN: Aren't you through yet? I'm so full of Advance Goals I'm getting indigestion.

PRES.: Perhaps you're just hungry. You can raid the icebox if you wish. I'll be through here before too long.

(*Doorbell rings.*)

PRES.: O Mrs. Youth Secretary, I was sure you would be here soon. I want you to meet my cousin, Mrs. Skeptical. She says she is fed up on Advance Goals.

(*Mrs. Youth Secretary and Ann acknowledge introduction.*)

PRES.: What's the matter? You look a bit down in the dumps.

Y. S.: I feel that way. I'm worried about our Third Advance Goal—1,000 new missionaries, deaconesses, and other full-time Christian workers. As

far as I know, not *one person* has gone into the field from District since the Advance Program started.

PRES.: I know, and it makes us feel ashamed. Only 300 have gone from the entire Division and this is the beginning of the fourth year of the quadrennium. Is it the fault of the young people?

Y. S.: No, I don't think it is. It is partly the fault of the parents. They do not want their sons and daughters to go into Christian work, especially in the foreign field. How much better it is for our young people to serve in building a better world than it is for them to serve in our armies. If we could have sent missionaries to Japan years ago, instead of scrap iron, how different things would be today!

No, we cannot blame our youth. Our local churches do not educate nor encourage our young people to seek real happiness in careers of service.

We must have a Missionary Personnel committee in the local churches with the Youth secretary of the Woman's Society of Christian Service as chairman, to follow through on all young people interested in full or part-time Christian work.

I must run along. I wish I had a better report to give you. (*Goes out.*)

PRES.: There's Mrs. Treasurer. I hear her car. (*Goes to door and greets Mrs. Treasurer.*) Do you come bearing good news?

TREAS.: It isn't as good as it could be, and it isn't as bad as it might be.

PRES.: Noncommittal, I see. This is my cousin, Mrs. Skeptical. She came in to visit with me today and she has heard nothing but Woman's Society talk all day. I believe she is about convinced that she should be one of us. Ann, this is Mrs. Treasurer, the woman who handles our money, and she is a real wizard at finances.

ANN: I'm happy to know you. One has to be a wizard nowadays to stretch the dollars.

TREAS.: Isn't that true! And, of course, it applies just as much to the dollars we give as to the dollars we spend. I know how hard it must be for the women in our Woman's Division to decide where to place the dollars when they don't have enough to cover all of the needs.

PRES.: How are things lining up? I'm so anxious to know.

TREAS.: Well, the Atlas Pledge plan is having results. The women seem to welcome the thought of carrying the total program of the Woman's Division for a definite bit of time—those seconds and minutes are a time of special dedication for them. But not all the societies realize even yet that the Division depends on *them*: that if they fail, the work fails all along the line. We know that many churches depend

on the Woman's Society for help to run the local church, but no church knows the fullest joy of service unless it is helping others also. I wish every woman in every society would read this poem which I found in THE METHODIST WOMAN.

"I planned an ultramodern home when priorities were lifted

But a Belgian woman whispered, 'I have no home at all!'

I dreamed of a country place of luxurious weekends

But a Jewish lad kept saying, 'I have no country!'

I decided on a new cupboard right now . . .

But a child in China cried out, 'I have no cup!'

I started to purchase a new kind of washing machine

But a Polish woman said softly, 'I have nothing to wash!'

I wanted a quick-freeze unit for storing quantities of food

But across the waters came the cry: 'I have no food!'

I ordered a new car for the pleasure of my loved ones . . .

But a war orphan murmured, 'I have no loved ones!'"

(*Mayme Garner Miller*)

ANN: That shows up our selfishness and our love of things, doesn't it? I really am ashamed. If so many women can give their time—almost full time—and means, to promote the work of the Woman's Society, I guess I can at least be a member and help on the local level.

PRES.: Good for you, Ann! I've always known that if you could just get an idea of what our society stands for, how it is the medium through which you and I can make our efforts count the most, you would join up. One individual feels sometimes that she can't do much working alone, but when she joins hands with all the other Methodist women, then her influence is felt.

ANN: Well, believe it or not, I have been convinced today that I want to do my little part and I'm going to get busy as soon as I get back to Waynesboro. I'm sure we cannot do all of these things that you have talked about, but I hope we can do something about the Advance.

PRES.: To get started is the main thing, for we must all start before we can ADVANCE. Tell your women what the purpose of the Woman's Society is; get as many as you can to pledge their prayers, their service, and a contribution of money, large or small, to the work. Pray for the women in your local church that they may find ways to strengthen their own spiritual life and to reach out through the Woman's Society of Christian Service to make their influence felt beyond their local church. Ann, you will be a real MRS. ADVANCE.

(*Note: This skit has been abbreviated as given here, due to lack of space. The skit in full may be secured from the author, Mrs. J. W. Hopkinson, 316 East Madison Street, Lombard, Illinois.*)

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

GOOD GROWING DAYS

We look out on waving hay and cornfields—the vegetable garden and the flower garden—breathe in the sweet air, feel the heat of the summer sun, and say with satisfaction, “A good growing day!” That is, we do if we live out of town. Even to the less fortunate city dweller, however, summer is reminiscent of these things.

They are good growing days, too, in the ranks of the Woman’s Society of Christian Service. Most of us probably used the Atlas Pledge envelope at our May meetings, and in hundreds of thousands of homes it is now standing as a vivid reminder of the precious seconds or minutes for which we pledged our personal responsibility. If every Methodist woman does her part, there are good growing days ahead for the institutions and projects of the Woman’s Division around the world. When *Advance* giving reaches the \$8,000,000.00 mark for the year, dreams can become realities.

For ourselves, too, they are good days of growth, as we think of what our giving is making possible. If your shoulders ache a bit at times with that added weight of holding up the whole world for a few seconds or minutes longer, it is a good, healthy ache that comes from right effort. So is the feeling at the end of a day’s helping in the hayfields, or canning this summer’s crops for next winter’s needs. “Good growing days” mean effort, but they are worth it!

Growing

“Mother, do you still grow?”

I let the measuring rod
Slip closer to my child’s head—
Three foot two—

“Do I still grow?”

Do I still grow?”

This afternoon I suffered
From unkind words
But smiled.

Last year I would have been
Quite proud
Of making a sharp retort.

Last week I set aside
My own desires
For others.

Last year I would have cried,
“I’ll have my own way—
Let others yield to me.”

Last month I found some beauty
In a soul once scorned
And told it to another.
Do I still grow?
Yes, child,
But, oh! So slowly.

(Mary D. Bangham, reprinted from *Parents’ Magazine*, June, 1930. Used by permission of *Parents’ Magazine*.)

GROWTH IN JAPAN—THROUGH THE ADVANCE

“Among the ruins of the A-bombed area in Nagasaki rises the steeple of a new little church. Starting from the very bottom—with no organization and only a few Christian families in the immediate neighborhood—it held its first service with forty adults and sixty children in attendance. In spite of the cold, unheated building, the attendance keeps up remarkably, and a Sunday school has been started.

“On a lot adjoining the church, foundations are laid for the new social service center. This will provide space for a day nursery, nursery school, kindergarten, youth and adult activities, a library, living quarters for the Japanese staff, and an adjoining clinic.

“Out of Woman’s Division funds made possible through the *Advance*, the classrooms of the new high-school building in this bombed area will be completed. All along the line—junior high, senior high, and junior college—this will mean greater opportunity for bringing the Christian message to Japanese girls who will go out as teachers or into homes of their own.”

(From a letter from Helen G. Moore,
Kwassui Junior College, Nagasaki, Japan.)

APPLE BUTTER SWEETENS THE WORLD

The members of the Woman’s Society of Christian Service of the Mt. Nebo Methodist Church, near Delta, Pennsylvania, raise part of their missionary giving by making apple butter. While two propel the stirring paddle, others wait their turn in line. Everybody helps.



Photo by *The Gazette and Daily*, York, Pennsylvania

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

To Local Secretaries
of Christian Social Relations
and Local Church Activities

Information and Action

DEAR FRIENDS:

The headlines in the news, as this letter is being written, make it clear that Christians must have a stronger voice in shaping the policies of our nation and determining its practices within our own borders as well as in relation to other nations and peoples. Such issues as a gift of two million tons of grain to India, the renewal by Congress of the trade agreements with other nations, the issue of Universal Military Training and Service, the nationwide gambling scandal, and the urgent need for enactment of a Fair Employment Practices Program on a nationwide scale—all these and more are a part of the Christian's responsibility.

When you receive this issue of THE METHODIST WOMAN, The National Citizens' Roll Call of Methodist Women will have been launched more than a year. Many local Woman's Societies and Guilds have been at work to achieve the threefold purpose of this Roll Call, namely:

(1) Every Methodist woman an informed registered voter.

(2) Every local society and Guild working on at least one community, state, national, or world issue requiring political action.

(3) Every local society and Guild studying the issues of the coming election.

As steps toward reaching these goals, the following specific suggestions may be helpful:

(1) Continue to work with the secretary of the Status of Women on the plan for every Methodist woman to become a registered voter. (See the leaflet, *Where Does Christian Citizenship Start?*—price, 3 cents each, or 12 for 25 cents at Literature Headquarters.*)

(2) Pages 26 and 27 of this issue of THE METHODIST WOMAN contain a skit entitled "Christian Citizenship—New Hope in Action," that may be used in circle meetings, and in special meetings of your Woman's Society or Guild to point up the need and suggest what we can do as Christian citizens in these crucial days.

(3) The Woman's Division at its April meeting called on Methodist women of this nation to acquaint themselves with the "Point Four" program of the United States—and its relation to the Technical Assistance Program of the United Nations, and recommended that we work for a *minimum* appropriation by the United States of 100 million dollars for such technical assistance. (Suggested resource for study: *Let's Join the Human Race* price, 25 cents, University of Chicago Press, 5750 Ellis Avenue, Chicago, Illinois.)

(4) In April the Woman's Division made a recommendation to Methodist women about *gambling and public morals*. Women can look at their own communities and study their own laws at this point, and request their law enforcement officers to search out and prosecute lawbreakers. If laws are inadequate or bad, why not unite the women in your church and community in an all-out effort to have the needed laws enacted in your city, county, or state? "*No matter how adequate the laws and how conscientious and persistent the agents of enforcement, morality in government will not be maintained unless it is demanded by the people.*"

(5) Secure the free leaflet, *How We Make Our Foreign Policy*, and

distribute it widely for study and discussion in these days when many people are interested in procedures of the government in its foreign policy. *The Christian's Primer of the United Nations*, price, 25 cents, and *The World in Your Hands*, price, 35 cents, will provide resource material for such programs and discussions. (All from Literature Headquarters.*)

(6) The new book, *States' Laws on Race and Color*, by Pauli Murray (price, \$4.00, from Literature Headquarters*), should be in every church library, every public library, and in every other institution of the community that has concern for human rights in the United States. Woman's Societies and Guilds may want to order copies to be placed in strategic places.

(7) Finally, it is good to keep remembering that Christians must *win the "battle" for peace!* It is easy to get "five" million people to line the sidewalks of New York and sprinkle several tons of confetti on a great military hero, but it is much harder to get "five" million Christians—working for human rights for all people! We do not yet interpret the words of Jesus in terms of practical living. Christian citizenship responsibility means *working to make life "whole"* for peoples everywhere. It is a part of the *world mission of the Christian Church*.

How many members of your local church are registered, informed voters?

Sincerely,

THELMA STEVENS
DOROTHY WEBER
MARGARET R. BENDER

* Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Christian Citizenship—New Hope in Action

Scene: The living room of a home. Four women are sewing. Mrs. Burrows has a stack of coupons from the *Where Does Christian Citizenship Start?** leaflet piled on the table beside her, which she keeps playing with from time to time.

MRS. FRANK (*folding her completed bit of sewing and picking up another*): Well, that's done at least. It helps some in days like these to feel that you are doing something for people in need, especially after that speaker on India at church Sunday and the lecture on Korea. I just can't get the world's need out of my mind. This seems little enough to be doing, but at least it's something!

MRS. TRAIN: Wasn't Dr. Mair wonderful! That was the best sermon I've heard in years. I wish we could have more people like that. There are so many things that we simply don't know. When I think of how indifferent we all were when that woman at the civic league got so interested in wheat for India last spring! If we'd heard Dr. Mair then and had known how our missionaries felt about conditions and about how much actual starvation there was—well, I believe we would have done something!

MRS. BURROWS: But what could we have done?

MRS. FRANK: I don't quite know, but I thought some of the things he said about the Christian's responsibility in times like these struck pretty close home. It seemed to me that he gave us something to think about when he talked about the United Nations having been possible only because the Christian missions of the Church had laid its foundation.

MRS. PURVIS: I was so struck by that, that I've begun to do a little studying about the United Nations. In fact, I wondered this afternoon, when I invited you to come over and finish up this sewing that was left over from the meeting Tuesday, whether you wouldn't be interested in listening to the radio program on technical assistance that is scheduled for four o'clock (*looks at her*

watch). It's almost time for it right now. Would you mind?

MRS. FRANK: Has technical assistance something to do with the United Nations?

MRS. PURVIS: Yes, don't you remember, Dr. Mair referred to it a little. It's what we've been in the habit of calling "Point Four," simply because President Truman used it as the fourth point in his inaugural address. However, President Truman put it there to give it emphasis. Technical assistance had been provided for several years before that, both by the United Nations and by the program for help in Latin America. It sounds to me like a real hope for our poor world.

MRS. BURROWS: By all means let's hear your broadcast, if you think there is something hopeful in it!

MRS. PURVIS (*busying herself with the radio*): It seems to me one of the most important things that the United Nations is doing for world peace. Good, this is it and it's just beginning.

RADIO BROADCAST (*represented by voices coming from back stage*): There is a magic word these days that is bringing hope to people who had never even imagined *hoping*. Listen:

FIRST VOICE: Today everyone in our village has all the fish that he can eat. I can remember that when I was a little girl we used to have lots of fish. The boats would go out and come back full of fish. Our village used to depend on that fish and in those days we had plenty to eat, but gradually there were fewer and fewer fish in the boats when they came in. Finally it got so bad that it was hardly worth while for the boats to go out at all. Then our village really knew hunger. We had to depend almost entirely on food from the field, grain, and a little fruit. In the good years it

wasn't enough for us to be well fed, but in the bad years when there wasn't any rain or when a plague of insects came, we were really in trouble and lots of the old people and children died.

But that's all over now. Last year a man with a blue and white flag set up a camp near our village and people said that he was from the United Nations. He went out with our men and fished, and then one day he got a thing which they call a motor, which takes the boats out farther than our boats have ever gone before and brings them back safely. With a motor his boat was able to find many fish. I shall never forget how surprised and glad everyone in the village was the first time he came back with the fish. There was enough for everyone to have some. And now all of our boats have these motors and we have lots of fish. Just think—there they were all the time—all those fish out just a little farther than our boats could go—all those fish there all the time while our people were starving!

SECOND VOICE: It is so wonderful to see our swamps drained and our people recovering from the sickness that they call malaria. Before the World Health people from the United Nations came, there were so many with malaria. Eight out of every ten people had it. I had it myself and I don't know which was worse—the shivering and the fever and the aching of the malaria, or the way it kept us from ever having enough to eat. It just seemed to be my fate that every time I had my crop ready to harvest, the malaria would come. When I'd get up from bed I'd try not to look out the window at the ruined fields, where there had been good food to harvest a week before while I was in bed shaking with the malaria. There was no way to get help from

the neighbors either; too many of them were sick and losing their own crops.

But now with this help that the United Nations has brought, there is practically no malaria. We are not only harvesting the crops from our own land but, with the help of these United Nations people, the village is draining some of the swamp land and there will be more food than there has ever been in our village.

ANNOUNCER: I could let this go on for a long, long time. They are crowding in upon me wanting to tell their stories, and what wonderful stories they are! One is about whole villages that have learned to read and write. They can now establish contact with some of the knowledge that the world has been acquiring over the past hundred years on how to do things better. Such knowledge completely bypasses the people who can't read and write—people who unfortunately need it most. Another is the story of little donkey engines like the ones that you see pumping out water from excavations in the streets of our towns here in the United States. One of those little engines will do much better the work of eight men who used to stand beside the river passing buckets of water to the last man in the row who dumped it on the land. This better irrigation, simple and inexpensive as it is, has meant enough food for whole villages that formerly were always short of it.

Hundreds of these people would like to tell you their stories because they are so happy about them. But the important thing for us to know is that their stories are a part of a big story; the story of how the two thirds of the world's people, who live in the underdeveloped countries, are at last going to come into their own through the United Nations Technical Assistance program.

These people who make up two thirds of the world's population have never had enough to eat or wear. Their life span has been thirty years instead of the over

sixty years enjoyed by people in the developed countries—countries like ours. One out of every two of the children born to these people has died before it reached the age of fifteen. Things have been tragically unequal in this world of ours for centuries, but now, through this technical assistance program, the U.N. has found a way to help.

The process is very simple. When a country realizes that it needs help in improving its economic condition, the U.N. will send in experts to find out what needs to be done and to show the people how to do the things that need to be done. Sometimes the underlying causes are illiteracy or disease. Then the U.N. helps the country to deal with that problem. This, then, is technical assistance—a new hope in our weary world. And tomorrow we'll bring you the story of what actually happened when the U.N. sent out its first Technical Assistance mission—the Mission to Haiti.

MRS. PURVIS (*turning off the radio*): Now, do you see what I mean?

MRS. FRANK: Do you know what this Technical Assistance sounds like to me? Just good old-fashioned missions. The church has been doing these very same things for more than a hundred years—curing the sick, teaching the illiterate, and helping to find better methods of agriculture.

MRS. PURVIS: Exactly—missions greatly extended. Things that we've always wanted to do and didn't ever dare hope to have the necessary funds. This kind of help gets into places where missions may not be able to go.

MRS. TRAIN: I wish more people knew about this. It seems as if there is so much hope in it.

MRS. PURVIS: I'm afraid a lot of people will need to know about it and to care about it, if we as a country are going to be willing to keep on furnishing our share of the support that the U.N. must have in order to do this. Technical Assistance will need to be a long-time program, extending over years.



Perhaps we in the church understand better than anyone else how long this program must continue. A hundred years in the mission field has taught us patience! Unless our people understand, this appropriation may get pushed aside as the matter comes up year after year.

MRS. FRANK: That must not happen. This thing is too close to all this talk about brotherhood and regard for the worth and dignity of the human being that the Church has preached so long.

MRS. BURROWS: And it *isn't* going to happen. Do you know what I have here? (*Picks up the coupons and weighs them in her hands.*) These are the little coupons from the leaflet on the National Citizens' Roll Call of Methodist Women. Each one of these represents a woman who feels it her civic and Christian duty to be a registered voter. We've done a good job of helping our women to see that it is important for them to be registered voters.

The next goal listed in the leaflet is to get every Woman's Society active in some local or national issue. I've been wondering for days what would seem so obviously tied to our Christian responsibilities that every woman would be interested in studying it and helping to see that the conclusions she reached were the ones that prevailed. And here's my subject made to order—technical assistance—a new dimension in missions. Just wait until I get my study courses started. We'll really go to town on this!

What Can We Do?

Assuming

- that you have presented to your Woman's Society a few startling facts concerning the poverty, starvation, disease, and illiteracy of people in underdeveloped areas, such as Liberia, Chile, or Haiti;
- and that you have given some dramatic illustrations of the benefits brought by technical aid in health, education, agriculture, or the like—using material such as the preceding article; other issues of *THE METHODIST WOMAN*; *THE WORLD OUTLOOK*; *A Christian's Primer of the United Nations*;^{*} United Nations films and materials suggested from time to time on these pages; *Let's Join the Human Race* (University of Chicago Press, 5750 Ellis Avenue, Chicago 37, Illinois, 25 cents).

Realizing

- that the misery of millions of our fellowmen is the basic problem of the world, causing despair, unrest, revolution, and war;
- that such staggering suffering is not necessary in a world possessing so much scientific knowledge and technical skill;
- that brotherhood and world peace require the fullest sharing among the nations of information and skills that would help people everywhere have enough food, decent shelter, clothing, and enjoy health and educational opportunities.
- that the peoples and nations of the underdeveloped areas are presenting their urgent needs, and are demonstrating their readiness to cooperate in every possible way;
- the importance of securing the best possible personnel from the United States and from other member nations of the United Nations, and the importance of respecting the political and economic freedom of the people receiving aid.

What Happens Is Up to Us

In a democracy, it is up to us to see that our government does all it can.

Last year, Congress approved a total of about \$34½ million for this

program, about \$12½ million of which was to be channeled through the U.N. Technical Assistance Program. Many Congressmen did not look with favor on this use of American money. In fact, at one point, a Senate Committee had whittled the sum down to \$10 million, and the authorization of up to \$35 million for this program squeaked through the Senate by one vote, a vote of 37 to 36! And this was only part of the process of getting such a bill passed.

In this somewhat involved procedure, the House and Senate Foreign Affairs Committee must first recommend the *authorization* of the program; then the full House and Senate must approve the program. After this, the House and Senate Appropriations Committees must approve the sum to be appropriated, such action to be followed by the approval of the *appropriation* of the whole House and Senate.

The current appropriation expires June 30. It is expected that a bill entitled the MUTUAL SECURITY ACT, will be introduced shortly. It probably will authorize the expenditure of 9 or 10 billion dollars for *military and economic* world aid. (This sum does not include about \$62 billion requested by the President for the United States defense budget for the next fiscal year.) The sum requested for *economic and technical assistance to underdeveloped countries* will probably be between 200 and 400 million dollars. (Last year's technical and economic [ECA] aid to underdeveloped countries totaled about \$280 million.) The difference between ECA-type and technical aid is that the latter concentrates on sending experts to work with the people and share knowledge and skills, while ECA permits the sending of machinery and supplies, such as bulldozers, fertilizer, and medical supplies. Obviously a great deal more money is required for the latter program. The bill will probably request about \$100 million for the ECA-type of aid to Southeast Asia

and Formosa. Technical aid will probably go to the Near East, Africa, and Latin America. This bill will probably include the United States contribution to the U.N. program in Korea and in Palestine.

The International Development Advisory Board, headed by Nelson Rockefeller, proposed that the United States spend \$500 million annually to combat poverty around the world.

Various church bodies, including the Woman's Division, have consistently advocated *adequate appropriations*, with as much aid as possible to be directed *through the United Nations Technical Assistance Program*.

By July 1, Congress may have approved the authorization but not the appropriation. If newspaper and radio reports indicate the House or Senate Appropriations Committee has not acted, write the chairman and members (See *Register Christian Opinion*), sending copies to your own Representative and/or Senators, and keeping in touch with the latter till the House and Senate have completed action.

WHY NOT TAKE POSTAL CARDS TO YOUR WOMAN'S SOCIETY MEETING, allowing a few minutes for members to write their convictions in their own words to the appropriate Representative and Senator, after the issue has been presented and discussed.

WHY NOT ASSIGN A FEW MEMBERS THE TASK of keeping in touch with your Representative and Senators, and of keeping your Woman's Society, church, and community informed. Suggesting programs, planning brief talks or skits, contributing to the church bulletin, posting appropriate information would be most helpful in a local church. They might write and encourage others to WRITE LETTERS TO THE EDITOR OF THE LOCAL NEWSPAPER OR ENCOURAGE THE LOCAL RADIO STATION MANAGER TO PRESENT PROGRAMS on this subject.

^{*} Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. 25 cents.

WESLEYAN SERVICE GUILD



"Though you and I are very little beings, we must not rest till we have made our influence extend to the remotest corner of this ruined world." So stated Samuel John Mills, one of the "five men of faith" who paved the way for modern missions, as given in the thrilling book, *These Sought a Country*, by Kenneth Scott Latourette.

Though Guild members may be "very little beings," each one can extend her influence by supporting with her gifts, service, and prayer the Guild missionaries, each of whom is a missionary of the Woman's Division of Christian Service.

* * *

Gladice Bower
Vashti School
Thomasville, Georgia

Appreciation for all that has been and is being done for the Vashti School, and for me, through the Guild groups and individuals.

It is a distinct pleasure to be a "Guild missionary." Guilders have been so generous in sending boxes of most useful supplies, money for Cash Supplies, financial help for individual girls, and good used clothing. Personally, I have appreciated greetings at Christmas and Easter time, during illness, and for my birthday. Most of all I have appreciated letters of encouragement and understanding, telling me of sincere interest in Vashti, of prayers offered for its successful ongoing, and for me, that I might be divinely guided in the tremendous responsibility that is mine. Some I have been able to acknowledge, but many have gone unanswered because of lack of time or proper addresses. All were keenly appreciated.

We are making good progress. You know about the new dormitory and gateway which were dedicated in November. Since then we have some much needed sidewalks, improvements made at the dairy, new floor coverings in one dormitory, and bathrooms tiled in two dormitories. Landscaping is gradually being improved on the campus. A continual effort is being made for more effectiveness in our program, especially along the lines of recreation and Christian emphasis. A note on my desk this morning from a sophomore says: "Last night I found Christ. . . . I really found him and I really feel wonderful about it. Please keep me in your prayers."

We have the nicest group of girls we have ever had, and the most in need. A few days ago application was made for two sisters whose mother had just died. We are constantly being asked to make a home for some teen-age girl from a broken home—a girl un-

happy and confused, insecure, and badly in need of love and understanding.

We do appreciate all the Guild is doing—its continued interest, support, and most of all, its prayers. You are making a vital contribution in helping to transform personalities, to enliven minds, to care for physical needs, and to lead into Christian womanhood many girls who would not otherwise have a chance to become their best selves.

* * *

Lucille Holiday
Mothers' Memorial Center
Cincinnati, Ohio

The preschool children have been enjoying daily walks, these warmer mornings, with their teachers. One morning they stopped to look at the cross on the top of St. John African Methodist Episcopal Zion Church. "There," said one child, "is the cross Jesus died on, isn't it, teacher?"

Another day their trip took them where there were three churches on as many different corners—an old Jewish synagogue, St. Andrew Episcopal Church, and Calvary Baptist Church. The first two made little, if any impression, on the children. But the Baptist church, which had been redecorated, brought their trip to a standstill.

Among the new windows was a picture of Jesus and the cross. The children discussed it—the cross Jesus died on—for all of us. The teachers answered their questions and then suggested, "We must go now."

But the children were in no hurry to go on. Still looking at the window, they sang—

"Jesus loves the little children,
All the children of the world;
Red and yellow, black and white,
They are precious in his sight;
Jesus loves the little children of the world."

They were not aware of the attention they had attracted. The teachers tried to lead them on, but one little girl, with a heavy low voice began singing the second stanza.

Still another day the walk was interrupted by a church. They walked toward Calvary Methodist Church, which stands a few doors from the center.

In the group were two four-year-olds, a boy and a girl, who had gone to Calvary with their parents last fall and witnessed a play, "Comrades of the Cross," in which the devil was characterized in one scene.

The little girl remarked, "The devil is in that church."

"Yes," chimed the little boy, "that is the devil's

church. He is in there." And they did not tarry for long discussion.

Contacting the minister and explaining to him the impressions that had been and were being formed of Calvary Church, an excursion of the church was planned with the minister as guide.

Everything of beauty was pointed out. The room where every Sunday little boys and girls sing about Jesus and hear stories about him; the rooms where bigger boys and girls sing and read the same songs and stories; and the places where fathers and mothers and grandparents sit for the same purpose.

Then they were taken upstairs. They sat in the pews, and looked up at the lights and the windows. They walked down the aisle to the organ console. They saw where the children's choir sits and sings every Sunday, and where the grownups sit. They touched the chair where the minister sits, and the Bible from which he "reads to us when we come to church to hear about God."

It was a glorious experience for the children, but a far greater one for the teachers and the minister."

**Hwa Nan College
Foochow, China**

At this writing the college still functions and work is being carried on.

**Lena Knapp
Union Theological Seminary
Buenos Aires, Argentina**

1945. She is general secretary of the Methodist Board of Christian Education for Chile, and it is hoped that she will be in Scarritt before long. Here-with is a quotation from her recent letter:

"Our Society 'Susanna Wesley' (Chilean Guilds) had a good year of work, and for the time being Elma Solis is president and I am vice-president. On December 25 we went to the Women's Jail, where the prisoners received our gifts with deep emotion. We are going ahead with this type of work as one of our projects this year."

The following quotation (translation) is from a couple of letters written by one of our girls out on her year of practice work.

"Today, would that I might take wings and fly to you to converse with you. . . . I have been very sad. Why? Ah! If I should begin to tell you, there would be no end. . . . But what saddens me most is the spiritual level of the church here. There is much criticism and very little spirit of understanding, of Christian love. Well, I suppose there are little problems which one just has to face and with as much tact as possible. . . . But here I have no one with whom to share my worries. . . . I have never felt before the enormous responsibility that weighs upon us who dedicate our lives to the extension of the kingdom of God upon earth. . . . But do not think

Fidela Ponce, Chilean, is a graduate of the *Facultad Evangelica de Teologia*,

that I am discouraged or beaten; no! Although I do not have friends at hand in whom to confide all this verbally, I have a Friend, Christ, who helps me to keep firmly on the pathway."

Three months later she wrote: "Thanks be to God for my work here in this area. These past weeks I have had beautiful experiences. Three young people of the church have come to me with their problems and that has been for me a great satisfaction, because I think I helped them and cheered them up. . . . And besides, I have been visiting some families in the country out from here, and they all received me with such joy that that, too, has inspired me with courage and renewed desire and determination to go firmly ahead in Christian work."

This is what, in turn, keeps us alert and encouraged with our work in the *Facultad*—which in turn is your work!

* * *

**Mary Beth Littlejohn
MacDonell Methodist Center
Houma, Louisiana**

One of our older boys said he would like to have a recording of our "oh's"

and "ah's" as we unpacked Christmas boxes of supplies and gifts. What an abundance of good used clothing, new clothing, lovely gifts, and toys!

Between October 1 and January 1, 125 Guilds from twenty-seven different states sent from one to four boxes each—supplies for my rural work. These generous packages helped make Christmas happier for both children and older folk in more than eighty families within our Terrebonne-LaFourche Larger Parish. What a joy to be able to reach so many!

Because of crowded mails, some twelve or fifteen Guild packages did not arrive in time for Christmas distribution. But we are not at all disturbed at this point. For it is good to have on hand a supply of birthday gifts for the children of the center, and get-well gifts for both children and older-than-children of the Larger Parish who are sick from time to time.

And how much I appreciated the greeting cards I received from Guild groups and individual Guild members here and there! These added much to my own enjoyment of the holidays.

* * *

**Margaret Marshall
Little Rock Methodist Council
Little Rock, Arkansas**

Aldersgate is beginning to have the appearance of "a project of the Woman's Division of Christian Service dedicated to the training of Christian leaders."

This transition is being made possible through the supply giving of the Wesleyan Service Guilds and gifts from the Woman's Division, plus work and planning on the part of the director and camp committee. A boy's unit of three cabins of modern construction with a maximum capacity of forty-eight beds is a reality. City water, now being piped to the camp, is solving many problems for the director and campers alike. Among

ther gifts are a typewriter, a ping-pong table, and
mens of various kinds. Flowers and shrubs, sup-
plied by friends, will in time add to the beauty and
haracter of the place.

The new set of thirty slides, with their telling script,
shows in review the other facilities: a three-story
rame house converted into temporary housing for
irls, accommodating fifty persons; a barracks-type
building used as the kitchen, dining room, and assem-
bly hall; a barracks-type building available for class-
room or assembly; the director's home; and also a
arge lake for swimming and boating, and at the lake
ront a modern bathhouse which has been con-
structed since the property was bought.

As you look at "Out of Aldersgate," the latest
pamphlet, hear one of the youth on the cover as she
peaks out of her experience: "This week has meant
o me a week of really living with God. It has taught
ne how to do my part for his Kingdom. It has
given me friendships that will last a lifetime and,
bove all, it has given me the feeling that God has
een closer to me than he has ever been before. . . .
When I go back to my church and my district I want
o take God with me. I want to take this spirit, this
ame that I have had. I want to organize a fellow-
ship team of our own so that the work which has
meant so much to all of us this week will continue.
Truly, I can say that I have had an Aldersgate ex-
perience."

* * *

Mabel Ruth Nowlin

By the time this
reaches you I will
already have met with many of the Guilds of West-
ern and North Central Jurisdictions. I anticipate
with pleasure seeing members of other jurisdictions
in Summer Schools of Missions.

Before I left China, the Chungking District Execu-
tive and Finance Committees of capable Chinese
women had been organized and were functioning in
directing the Methodist work for women and children
of the city and the surrounding rural district. We are
grateful for the share the Wesleyan Service Guild
has had in preparing these women for this work.

Guild members will be especially interested in the
status of women in the People's Democracy of China,
as the present government is called. The law de-
clares that they shall be on complete equality with
men. There are more women in the employ of the
government than has ever before been the case in
China. The government salary for a man is sup-
posed to provide for one and a half persons. This
means that the wife is expected to work, and indeed
must do so, to help support the family.

In this new socialized government there are armies
of civil service employees as well as the military. To
all of these the government supplies uniforms, stock-
ings, and a towel at stated intervals. Lacking fac-
tories to manufacture these in the quantity needed,
local contracts are given out to those possessing hand
machines. Some of our churches have opened classes

for learning to use the sewing machine. The con-
tacts with the women who come to the classes provide
an opportunity for introducing them to the Christian
message.

"The Lord hath not left himself without a witness"
in Communist China today. Through our prayers for
the women of our churches and for those with whom
they come in contact, let us continue to participate
in the campaign for Christ there.

* * *

Mildred Ann Paine

Ai Kei Gakuin

Social Evangelistic Center

Tokyo, Japan

Though letters of ac-
knowledgegment and
term reports have
been going to indi-
vidual units from Ai

Kei Gakuin, it is a long time since I've written you
all. The time is ripe.

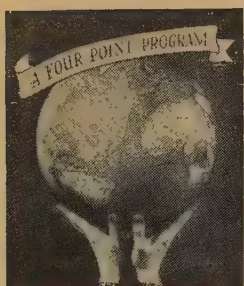
You will want to know that the faithful jeep is
on daily duty. A good new driver with his wife and
one-year-old son moved in in the autumn. He is a
help as well as a driver. The jeep carried many
prominent leaders all autumn, and now has made it
possible for Mollie Townsend to commute to the
hospital where she's been sharing in saving the life
of one of our loved missionaries. On Saturday the
jeep brought Miss Eloise Sifford of the Memphis
Wesleyan Service Guild in Tennessee to spend the
morning with us; in the afternoon it brought Dr.
Saito for the Well Baby Clinic. February 4 it took two
loads of teachers to hear E. Stanley Jones. Another
time it took Miss Townsend and me to hear Muriel
Lester. Today it will bring our Youth leader. The
jeep is an artery in our work and life.

The window shades, the mattresses, the folding
chairs, the refrigerator, range, and many other things,
and now the newly arrived projectors and record
player, not to mention books, pictures, and teaching
materials, all increase the effectiveness of our work.
The local volunteer relief workers helped us in get-
ting clothing to the 500 neediest cases near us. One
pastor's wife helped us to share your things with 400
repatriates: that day, jeep and trailer were loaded
to capacity.

We have been able to carry the load because of
your wonderful support in prayer and in regular
steady support and in supplies. Each achievement
brings us face to face with greater needs and a
greater challenge. With the local church we are
earnestly working for the sanctuary. At Ai Kei
Gakuin we are under great strain for the camp.

A full-time pastor arrived in January and the
small group of Christians began at once to pay a
salary of Y 15,000 per month. The pastor and large
family moved into one rented room and began to
work. He secured the use of a large classroom in a
public school and from February held well-attended
services.

We give thanks daily in our morning worship for
the opportunity to work in cooperation with you in
building the Kingdom of God's Love in human hearts.



SPIRITUAL LIFE CULTIVATION

By MRS. EDWIN B. WHITE, *Chairman*

THE FOUR GOALS

"Our Mission"

IT SEEMS only yesterday that Methodism launched the Quadrennial "Advance for Christ and His Church," and yet we now find ourselves in the last twelve-month period of the emphases on "Our Faith, Our Church, Our Ministry, and Our Mission." It seems only a few short months since the Woman's Division announced the Four Goals as a parallel Advance in the Woman's Society of Christian Service; now we have only a year to achieve the specific aims of the Advance. We have made progress, yet the Goals have not been reached. Could it be that too few members have been "studying, giving, building, praying for a world Christian community"? There is yet time. Whose "mission" is it? Mine—and yours. Where does it begin? In me—and you. What, then, can we do?

Each one can become a better dwelling place of God. In our eagerness to look over the unevangelized territory of the world, we must not overlook the fact that there is "much unevangelized territory in every life." Each one can strive toward complete allegiance to Jesus Christ and total surrender to him as Lord. Kirby Page, in his book entitled *The Will of God for These Days*, says "The religion of Jesus is rooted in the conviction that an individual can find out what God wants him to be and to do . . . and an individual who is really consecrated to Christ joyously becomes a messenger for him and goes about witnessing."

Each one can give sacrificially. Very few of us do. Ninety-nine per cent of the membership of the Woman's Society and Wesleyan Service Guild could substantially increase their pledges and not be

giving *sacrificially*. Our offerings are a vital part of our consecration.

Each one can pray daily for herself and loved ones; for the church; the leaders of our nation, and of the United Nations. Not a fraction of potential prayer power is being used to help God lift his world. Yes, as an individual member of God's family, each one can find out the Father's will, can give sacrificially to the spread of his Kingdom; and through daily prayer release his power into other lives.

One of the goals of the Committee on Spiritual Life is to have a secretary of Spiritual Life in every local society, in order that the objectives of Spiritual Life cultivation may be carried out in *every society*. What can a secretary of Spiritual Life do to help achieve objectives and fulfill our mission?

First of all, she must know thoroughly the duties and opportunities of the office. A woman may *hold* an office, but she cannot *fill* an office unless she knows all that she is privileged to do in cooperation with others.

Also the secretary must know the women in her circle or society. Needs cannot be met unless one is aware of them. For this reason the secretary of Spiritual Life should keep in touch with absentees. Why are they not coming? Illness? Trouble in the home? Small children? Indifference? In any case, there is wonderful opportunity to minister! All these women should be enlisted in the Fellowship of Intercession.

The secretary should do her utmost to form a Prayer Group. No society is giving its fullest service unless there is a Prayer Group, or at least Prayer Partners among its membership. Several pieces of material, including the *Handbook** and the booklet entitled *Prayer*

*Groups,** give ample directions. The secretary should follow all channels of cultivation, including the wise use of Spiritual Life literature. Endeavor to distribute leaflets or cards designed to help deepen the personal devotional life or to encourage family worship; or to emphasize stewardship.

Refer often to the Calendar of Special Activities which forms the inside covers of the April issue of *THE METHODIST WOMAN*. All through the year there are opportunities to cooperate in enriching the life of the society and of the church. Your personal ingenuity and keen spiritual perception will reveal other avenues of ministry.

It is true, whether tragic or pathetic, that times of crises bring a reawakening of interest in prayer, in the church, and in the power of God to deliver us. Church membership is at an all-time high. In the churches there is a renewed emphasis on worship. There is a new evangelistic zeal in many parts of our country. Thousands are turning to the church for some word of assurance and comfort. Millions of men, women, and youth, within and without the church, are trying to find a way that is dependable and satisfying. A *way* will not satisfy. Shall we who have long called him Redeemer and King be able to demonstrate that he is *THE WAY*? And the *ONLY WAY* that can give to life direction, purpose, and victory? We have the knowledge, we have the resources, we have the command. Have we the devotion and the will to fulfill the mission?

WHAT mission? "To study, give, build and pray"—to the end that all men everywhere shall know Him.

WHOSE mission? Mine—and yours.

WHERE does it begin? In me—and in you.

WHERE does it end? It doesn't! It is "unto all generations."

* Available from Literature Headquarters, 7824 Reading Road, Cincinnati 37, Ohio; or Distribution Offices.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

GOAL FOR 1951-52:

An Educational Seminar in every district of every conference of every jurisdiction!

On the Program Committee

THE SECRETARY OF MISSIONARY EDUCATION

Monthly Programs

1. The secretary of Missionary Education and Service has the responsibility of becoming familiar with the program and worship booklets * issued by the Woman's Division for the guidance of every Woman's Society of Christian Service in its regular monthly meetings. At such meetings some phase of Woman's Division work is to be presented according to the program planned by the Program Committee of the Division, material for which appears in the booklet.

2. She should be present at every meeting of the committee, ready to give definite help in the preparation of the programs, which are planned for the year, and worked out in detail one quarter in advance.

3. She should be prepared to demonstrate the kind of enrichment materials that may be needed to adapt the prepared materials to her particular society. She will have the missionary articles from THE METHODIST WOMAN ready to fit into the program and feature articles from WORLD OUTLOOK for use as supplementary subject matter. She should be able to offer information from the *Annual Report of the Woman's Division of Christian Service*. * She will be alert for opportune times and places to make use of past study experiences of the society and to prepare for similar new experiences, having due regard to the ongoing program and to emerging needs. The page on Missionary Education in THE METHODIST WOMAN should be a constant help to her. She may have discovered a suitable story in a free leaflet or some item of timely interest in letters sent from the district or

the conference secretary of Missionary Education or from religious or secular magazines.

4. She should be willing to present parts of the program effectively when needed, but just as willing to find and help others develop in rendering this kind of service.

Studies

1. She has a major responsibility in promoting the use of the approved study courses recommended each year by the Woman's Division of Christian Service. Lists of these courses should be sent her by the district secretary of Missionary Education and Service. They include the textbooks and the supplementary materials for the approved studies for the current year.

2. She presents the study courses to the Committee on Program, and when the committee has agreed upon the studies needed for the year she recommends to the society the number and themes of study courses, the time for holding each, and the plans upon which the committee has agreed.

3. She is then responsible for seeing that the action of the society is carried out effectively.

4. She should acquaint the committee with the standards for Jurisdiction Recognition and for Efficiency classes.

5. The secretary of Missionary Education also presents the cooperative credit courses which the secretary of Missionary Education of the Woman's Division plans with the Board of Education. These courses are taught by persons certified by the Leadership Department and the Leadership schools issue

individual credit on the completion of satisfactory work.

6. She brings as information to the Committee on Program and to the society any plans which the pastor or the Board of Education or Board of Missions of the local church have made for the current church-wide study. Jurisdiction Recognition may be granted for the study provided the standards have been met.

7. She clears with the secretary of Literature to be sure that the *Catalogue* * for the current year and the current *Study and Action* leaflet * are in the hands of each member of the committee well in advance of the first meeting of the new program year.

8. It would be well to present to the Committee on Program the missionary projects and suggested action growing out of the four approved studies and the Missionary Education programs in *Program Material, 1951-52*. *

Reading Circles and Publicity

It would be well for the secretary of Missionary Education to present plans for reading circles and libraries. Through a continuous circulation of books, interesting and helpful information may be gained which will enrich the regular monthly programs, extra meetings, and study classes. In communities where regular study classes cannot be held, reading circles may prove to be a source of inspiration as well as information.

She should let the Committee on Program and the society know of plans for the conference School of Missions and district Educational Seminars, and of any planned trips to fields of work at home or abroad. She should take the initiative in planning such trips.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.



STUDENT WORK

DOROTHY NYLAND, *Secretary*

Reciprocal Missionaries

Crusade Scholars and Woman's Society Members

By FLORENCE H. COX, *Director of Crusade Scholarships*

WHAT do we mean by *reciprocal* missionaries? Well, we do not make any legal or technical trade agreements as we arrange each year for some fifty to seventy-five new Crusade Scholars to come to the United States to study, and for the extension of scholarships of about an equal number who are already here. However, we find that the results are both reciprocal and missionary in practical effect.

By way of specific illustration, a Japanese Crusade Scholar, who arrived in this country several weeks before the opening of college, was entertained in the home of a member of the Woman's Society, who made her feel welcome, helped her to learn the American way of living, and had her meet various church groups. The members of these groups will be much more interested in contributing to all missionary projects in Japan because they learned to know one Japanese woman personally.

When the opening date of college approached, the Crusade Scholar was introduced to a professor and his wife who received her as a welcome guest and helped her to feel at home on the campus. The district Woman's Society became interested in the young woman and adopted her as their special project for the time she was to study, providing the many personal things which make life pleasant for a college student. At Christmas time when she hesitated to accept the in-

itation to become a part of the family gathering in the Woman's Society member's home, she was told that they regarded her as a daughter and she must "come home" for Christmas. The close fellowship involved in these various situations is bound to result in "reciprocal missionary" effects.

Students who are strangers in a foreign land do much better work if they have opportunities to visit homes where they see the Christian religion demonstrated, not only in the family life, but also in the warmhearted fellowship which Christians experience in their associations with those of kindred faith, regardless of race or language. Opportunities to cook their native food and to serve it to their friends help to prevent the homesickness and frustration which often befall those who are far from family and accustomed habits of living.

There can be no substitute for the feeling of security which comes to one Crusade Scholar who has a "college mother" deeply concerned about all her problems, as well as her joys, and is eager to help in every possible way. The scholar so thoroughly belongs to that home that a room is referred to as "Leela's room."

In one university center during the month of January fifteen Crusade Scholars, representing nine countries, talked to forty-five church and school groups. These consecrated and well-trained individuals were living demonstrations

of missionary effort in the countries they represented. They will return to carry the Christian message to others through pulpit, schoolroom, college and seminary classrooms, and various professions. Those who heard them had a new vision of what it means to be a Christian in lands of hunger, starvation, and persecution. Their lives were enriched by stories of real religious experiences demonstrated by Japanese, Malaysians, Koreans, Indians, Europeans, and Latin Americans.

A returned German Crusade Scholar recently wrote: "At Albion College I experienced our worldwide Christian faith, I deepened my faith in Christ, my political thinking has been stimulated, I learned how to get along with brothers and sisters in Christ who spoke another language than mine. I shall never be tired of working toward peace and good relationships toward the Western world. I say to all my friends that I had the impression during my stay in the United States that the Americans don't want to have war with other nations."

Five Crusade Scholars who have returned to Korea have formed a *Korea Crusade Scholarship Club*, and have pledged themselves to help other Koreans experience the privileges which were theirs by starting a scholarship fund to send students to America. Each one is a missionary through his work.

If every member of the Woman's Society of Christian Service could visualize the far-reaching effects of becoming a personal friend to the foreign student in a near-by college or university, she would be repaid many times in rich experiences as a result of the two-way friendship. If all who have an opportunity to contribute to the Week of Dedication Fund (which finances Crusade Scholars) could see the ever-increasing results of educating Christian doctors, nurses, teachers, college professors and presidents, pastors, evangelists, district superintendents, and even bishops, they would consider it a real privilege to have a part in this enterprise.

CHILDREN'S WORK

By RUBY VAN HOOSER, Secretary



The Children of the United States Are Children of the World

"Within the lifetime of most of our children, we have learned again that we cannot limit our interest in social and economic conditions to those within our national boundaries. At the Midcentury the well-being of the children and youth of the United States is interrelated with the well-being of all the children and youth of the world."

THIS page from *The Chart Book of the Midcentury Conference*, writes Mrs. Neill Hart, secretary of Children's Work in the South Central Jurisdiction, "is arresting in its significance—a graphic picture of the future. Does it not give one the feeling that the teaching of world friendship or brotherhood is urgent? What greater opportunity for service could we have than with these children?"

Secretaries of Children's Work will find helpful material in *The Chart Book** as they work with other members of the Woman's Society of Christian Service during the summer months to put into action some of the findings of the White House Conference. It con-

tains seventy-five charts presenting social and economic facts important in the lives of children and youth today. Price, \$1.00. Order from the Federal Security Administration Building, Fourth and Inde-

pendence Avenues, S.W., Washington 25, D. C.

* *Children and Youth at the Midcentury—A Chart Book*, prepared by the Midcentury White House Conference on Children and Youth; published by Health Publications Institute, Inc., 216 North Dawson Street, Raleigh, North Carolina.

NATIONAL CONVOCATION OF METHODIST YOUTH

Five thousand Methodist youth, students, and adult leaders are expected to attend the National Convocation of Methodist Youth at Purdue University, Lafayette, Indiana, from August 27 to 31, 1951. The call is to "Christian Living in Our Time." As they hear great leaders, participate in discussion, engage in periods of worship, and have fellowship with persons from other countries and races, the delegates will "be inspired to commit their lives, their MYF and MSM to Jesus in a real Advance for Christ and His Church."

HELEN L. JOHNSON,
Secretary of Youth Work



SUPPLY WORK

By MRS. E. PAUL TODD, *Chairman*

AUGUST is one of the months when Supply Work may be presented in the local society with the needs from both Home and Foreign institutions emphasized. Societies that have not tried to have a summertime Christmas party for Supply Work have missed a wonderful opportunity.

The question is asked many times, "Can we get credit for *that* through Supply Work?" Though we wish it were possible to do Supply Work without any credit at all, we realize that records can be thrilling and we do need to know just what is being done.

There are a few simple tests that should clear up any uncertainty about whether or not Supply Work credit may be given:

1. The gifts must be *over and above* the pledge.

2. The cash and materials must be for the use of the workers or the institutions of the Woman's Division of Christian Service. The institutions, fields of work, and workers are listed in the *Eleventh Annual Report of the Woman's Division of Christian Service*.*

3. Supply Work does *not* (a) erect buildings, (b) pay salaries, (c) provide scholarships, because all of these are within the pledge of the society.

All Supply Work in the local church is reported through the Woman's Society of Christian Service by the local secretary of Supply Work, but it is credited to the different organizations. She should get the report of all Supply Work that has been done each quarter from the Wesleyan Service Guild

and the leaders of Youth Work and Children's Work.

APPRECIATION

Many groups and individuals have been happy to provide needed items for the institutions of the Woman's Division of Christian Service. Some gifts are large and others small, but they all receive a most royal welcome. The women of Baltimore Conference helped to make a dream come true when they made possible the purchase of a station wagon for Blodgett Community Center, Hollywood, Pennsylvania, through an initial gift.

Miss Edith Roher expressed her appreciation in this way: "So many times the word *proud* is used in conversation concerning the new station wagon. The driver has never been more humble. . . . Somewhere in America women who have never seen us care so deeply that they gave hundreds of dollars just so that we may travel safely for the community house. They will never ride in it (probably), they haven't asked us to earn any part of it, they work for the love of the Christ. When we accept God's money, our walking and our talking are in a spirit of humility. Can you *feel* our appreciation?"

SUPPLY WORK IN ALASKA

A most interesting gift was reported from one of the newest societies in Alaska. The Anchorage Woman's Society sent ninety-two pairs of *new* shoes to the children at Jesse Lee Home in Seward, Alaska.

Japan Good Will Book

The Good-Will book, prepared by the American Bible Society, representing a token of friendship from America to the people of Japan, was presented to the Japan Bible Society in a formal ceremony in Tokyo. The two books, beautifully bound in blue, contain signatures of President Truman, the governors of forty-one states, and official representatives of thirty-one leading denominations, as well as more than 33,000 individual signatures.

The presentation was made in Hibiya Hall before a gathering of more than a thousand people. During the ceremonies, Mr. Yasui, the governor of Tokyo, told the audience of his impressions gained on a recent visit to America: that the Bible is not simply the treasured possession of the Christian churches, but that it has so woven itself into the public life and practices of the people that it constitutes the secret



Poster displayed on prominent street in Tokyo announced the presentation ceremony of the Good Will book

of American good order and tradition. This is evidenced by its use even in political gatherings, sessions of Congress, and other public occasions, and by the practice of opening such meetings with prayer by a pastor. He observed that such customs may be taken for granted by Christians, but that he, as a non-Christian, deeply felt the need of some such cultural background for Japan.

New Addresses for Church World Service Warehouses

Church World Service

3146 Lucas Avenue

St. Louis 3, Missouri

United Church Overseas Relief

1746 Fourth Avenue

Seattle 4, Washington

Church World Service

10901 Russet Street

Oakland, California

Church World Service

New Windsor

Maryland

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

WOMEN IN THE CHURCH

By Mary Fowler

One of the goals of the Woman's Society of Christian Service of the Methodist Church for the years 1949-52 is the recruitment of 1,000 Christian young women as home and foreign missionaries, deaconesses and other full-time workers, according to the national president, Mrs. Frank G. Brooks of Mt. Vernon, Iowa. Included in the list are 105 missionaries for Latin America; 100 for Africa; and 850 for the United States.

Three prominent women church and educational leaders have recently been named to membership on the board of directors of the Japan Christian University Foundation which is planning to establish an interdenominational and international all-Christian university in the outskirts of Tokyo. They are Mrs. Douglas Horton, former president of Wellesley Col-

"We begin in Pakistan with a church of 400,000 national Christians and several Christian schools and colleges which have already built up such a fund of confidence and good-will as to make them welcome and even indispensable to this new nation," says Mrs. John B. Weir, for 31 years a missionary in India. "The strengthening of the church and these institutions at this time may well be the determining factor in preventing Islamic bigotry from shutting the door of Pakistan to the message of Christ. The young Church of Christ in India and Pakistan is moving forward to enter these doors; but her leaders themselves insist she is not adequate to the task without help. That church growing in stature, but it is still so weak, so ignorant, so poverty-stricken that we are tempted a times to doubt God's power to mal-

WOMEN IN THE CHURCH

By Mary Fowler

Opportunities in the field of missions at home are being offered by the Methodist Church to fifty young college graduates who are chosen as the first "U. S. 2's" (missionary service in the U.S.A. for two years.) The U.S. 2 plan is sponsored by the Woman's Division of Christian Service of the denomination. Although most of the work calls for women, a limited number of young men will be included in this group. Types of work are teaching in home missions schools, group work in community centers, kindergarten and nursery school work, and social-religious work in rural and city projects. Rural church and community workers and nurses will be recruited. Candidates should have a bachelor's degree, high scholarship, practical skills, and

ers should d displays hing evan- ley Sewell, ce worker, European at the Aus- th Center, cently. Ton general d morality people are problems of Miss Sew- evangelism t to young incerely live el.

Medical Col- d hospital in -institutions re Christian the United Europe-ex- illion dollars d equipment years. The l have long training of

Women IN THE CHURCH

by Mary Fowler

Dr. Irma Highbaugh, Methodist missionary, is secretary for Home and Family Life under the National Christian Council of China. "God should be the center of life immovable and unchangeable," says Dr. Highbaugh. "From God the home reaches out into all of life. The home made up of parents and children should make its influence felt on friends and teachers, on neighbors, in the city, county, state and nation, and on out into the whole world. . . . We are emphasizing the need for constructive time in family life. . . . which take of the leading men and women of ypt,"

in China others from the the United States and Canada. he Br Eden, the nation over many others for their "blessed" and Garden of the on st Abraham. /asl n W and esbyterian, e Re e Ne nativ ninee presen ngton.

The dea and been grow at th years in E an o growing de pastor is. Rep of 16 European countries or in In- tian Moslem School r, missio the Mar esbyterian as appeal Presbyterii

BRIDGER, Mon that is our concern today. W I know of village life convin me that its greatest need is in homes. And the mother in village home needs help in ev aspect of her life. The woman the city has all kinds of cont and facilities for learning. acquiring new interests, that not available to the village

Women In The Church

Dr. Robert A. Millikan, world-renowned physicist and former head of the California Institute of Technology, and Mrs. Harper Sibley, well-known leader of the Protestant Episcopal Church women and of interdenominational agencies, have been named co-chairmen of the sponsoring committee for the proposed Japan

The little missionary Method- ist church in Port ain, Aus- tralia, had for year ing from "financial things got too ba shrugged their sho gested, "Let the evening affair."

Because of the greatly creased military forces now s in Alaska, the Arm Services Department of the You Men's Christian Association raising some \$300,000 by volun tary subscriptions for the con- struction of a new YMCA center rolling up partment emphasizes the need for rd the p facilities in this remote area of the chu the American defen

Women in the Church is up-to-the-minute interdenominational and international news of the activity of women in religious fields. It is a weekly column of 300 words, usually three different stories. It is mailed each week, in mimeographed form, free of charge, to one newspaper in any community where there is a Methodist Church, if requested by the local editor. Officers of W.S.C.S. units are asked to call this service to the attention of editors. For samples, heading mats, or to be placed on weekly mailing list, communicate with W. W. Reid, Dept. of News Service, Methodist Church, 150 Fifth Ave., New York 11, N. Y.

Each year

It Pays to Advertise

By LOUISE BURTON MORRIS

IN 1948, I observed the apparent need for some medium of contact among the members of the Woman's Society. Being anxious to have the then new office of Publicity Chairman show some visible sign of usefulness to the society and to the church, I suggested a monthly news bulletin which would be called "The News of the Month," and "which would announce the calendar of events for the Woman's Society and circles, and also include news and announcements of and for the members. This mimeographed bulletin was sent monthly to all members and constituents of the Woman's Society. From the first issue it was popular.

Publication continued under the title "News of the Month" until June, 1950, when the publicity staff renamed it "The Greenleaf Chimes."

It has been our constant aim to inform the members and constituents of the dates, places, hostesses, programs, plans, and projects of the Woman's Society, and to inspire enthusiasm in the Woman's Society and circles. A great effort has been exerted to create a mutual interest in the church, the Woman's Society, and circles, and in each individual member, with a special emphasis on fellowship. The idea of "The Greenleaf Chimes" has been so successful that now the evening circle publishes its own newsletter under the appropriate title, "The Evening Star." Still another newsletter is sent monthly by the North Shore Methodist Church to colleges, universities, and military camps all over the United States, and around the world, to the sons and daughters of members and constituents of the church, thus keeping the bond of fellowship more closely knit.

As a result of this publicity, the members are better informed about each event, each program, and each

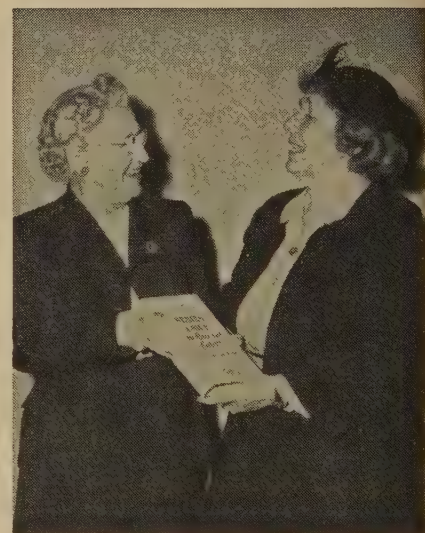
project, and the response has been most gratifying from all points of view of the individual, the Woman's Society, and the church.

Since many of the members and constituents of the Woman's Society are not members of the church, new members are recruited for the church as well as for the society through the efforts of the publicity campaign. So "The Greenleaf Chimes" is spreading the influence of the North Shore Methodist Church by publicizing and stimulating the interest in the work of the Woman's Society, by relaying to others the wonderful spirit of cooperation and fellowship that exists among its members, and by giving a cordial invitation to others to join in the programs and projects which offer such a sense of satisfaction and accomplishment in rendering truly worth-while service to others.

In this intensive campaign to stimulate interest and build membership through publicity, I have been successful in securing almost regular space for my copy in *The Chicago Daily Tribune*, *The Evanston Review*, *The Wilmette Life*, *The Winnetka Talk*, *The Glencoe News*, *The Highland Park News*, *The Highland Park Press*, *The North Shore Trading Post*, and *The Glenview Post*; also I have secured some time on Radio Station WNMP and on Radio Station WEAW.

It is most gratifying to give the following concrete figures which show the results of these described efforts. In June, 1950, there were only three day circles and one evening circle. And out of the 379 members of the North Shore Methodist Church only 144 members were in the Woman's Society of Christian Service. Now there are four day circles and one evening circle. The church membership has increased to 397 members, and the Woman's Society now boasts

195 members, a 35 per cent increase in membership. The Woman's Society draws attendance and membership from Wilmette, Kenilworth, Winnetka, Hubbard Woods, Northfield, Northbrook, Deerfield, Highland Park, Evanston, and Chicago, as well as Glencoe, Illinois. I conclude that the slogan, "It pays to advertise," as interpreted through the efforts of "The Greenleaf Chimes" has really proven successful in many ways, as well as giving the editor pleasure in rendering this service.



Judge Dorothy Kenyon (right) receives a first copy of *States' Laws on Race and Color* from Mrs. Frank G. Brooks, president of the Woman's Division, at a ceremony held during the April Executive Committee meeting.

"First copies" were also presented to Ben Frederick Carruthers, officer of the U.N. Commission on Human Rights, Paul North Rice, Chief of the Reference Department of the New York Public Library, and Bishop Francis J. McConnell (retired) of Lucasville, Ohio, representing the church-at-large.

The author, Miss Pauli Murray, a New York attorney, was not able to attend the ceremony because of illness. She was represented by her mother, Mrs. Pauline Dame of Brooklyn.



Visualize THE STUDY PROGRAM WITH FILMS AND FILMSTRIPS

By ELIZABETH MARCHANT, *Associate Secretary, Visual Education*



When you are making your plans for coming programs, you'll want to include appropriate, up-to-date visual materials. Listed below are films and filmstrips that are recommended to supplement and illustrate current study themes.¹

CHURCHES FOR OUR COUNTRY'S NEEDS

MOVIE FILM

Again Pioneers—A forceful presentation of home missions at work. This highly recommended film makes a strong plea for Christian treatment of migrants by church and community. Running time, 70 minutes. Rental, \$12.00.

That They Might Have Life—Story of an American boy of immigrant parentage and the influence of a city mission church on his life. Running time, 20 minutes. Rental, \$3.00.

We Would Be Building—Good motivation film for church-building committee. Shows how the people in a new community worked together and met their need for a preacher and a place to worship. Kodachrome. Running time, 20 minutes. Rental, \$7.00.

FILMSTRIPS

The Lord's Acre—Color filmstrip, describing the development of the Lord's Acre plan in a rural section of the United States, and the accomplishments of the church as a result of the new interest among the people. Silent with script. Sale, \$5.00.

Southern Mountain Missions²—Color filmstrip portraying the religious, medical, and educational program of missions at Archer Center, Pittman Center, and Henderson Settlement in Kentucky and Tennessee. Available in the fall.

LATIN AMERICA

MOVIE FILMS

Crossroads in Mexico—Documentary film showing Protestant work in Mexico today, including churches, schools, hospitals, and rural work. Kodachrome. Running time, 25 minutes. Rental, \$5.00.

Mexico, Far-Away Land Nearby—Documentary film showing Mexican village life and Methodist educational work. Running time, 20 minutes. Rental, \$2.00.

Out of the Dust—The dramatic story of an American engineer who became a missionary in Cuba. Highly recommended for authentic picture of evangelical congregation and socio-economic life of Latin American people. Showing time, 45 minutes. Rental, \$10.00.

Wings to the Word—An airplane is a missionary's ally in helping him span distances to bring the gospel, and medical and educational aid to people in outlying areas. Excellent views of urban and rural Latin America. Highly recommended. Rental, \$8.00; 27 min.

FILMSTRIPS

Latin America Is Big²—General survey on mission work from many fields. Interdenominational. Long-playing records. Sale, \$10.00.

Winning the Americas for Christ—Color and sound filmstrip showing Methodist work in Latin America, and help that missions are giving educationally, medically, agriculturally. 75 frames. 2 records. 78 r.p.m. Sale, \$11.00.

THE FAMILY—A CHRISTIAN'S CONCERN

MOVIE FILM

Family Next Door—In this film a happy family relationship aids the character growth of all members. High point is demonstration of how a youth from a happy home can give his friendship to a wayward boy and be a good influence.

Rolling Stones—Family film, telling sympathetic story of a boy who is victim of restless wandering of his family in a trailer home. A kindly sexton and a minister enlist power of the church to stabilize his family. Running time, 30 minutes. Rental, \$8.00.

Second Chance—Highly recommended to portray the importance of maintaining a Christian family and active relationships to the church. Excellent stewardship picture. We see how a woman can spend her energy in social climbing . . . lose her sense of values . . . alienate her family by her irritability at trifles. Running time, 70 minutes. Rental, \$15.00.

A Wonderful Life—Good for stewardship and family life emphasis. Spot-

lights a hero usually overlooked—the selfless fellow who never says “No” when asked to serve. Available after January. Running time, 40 minutes. Rental, \$8.00.

Crossroads—If your people have not seen the film, be sure to show it. Primarily produced to recruit young men for the ministry. Also good to show healthy parent attitudes toward vocations chosen by their children. Running time, 35 minutes. Rental, \$10.00.

FILMSTRIPS

Church Serves the Family—Filmstrip illustrating what a Church Board of Education can do to launch a family-centered program. 45 frames. Sale, \$8.00. Rental, \$2.50.

Filmstrip on Children's Work²—Representative view of the work of the Woman's Division of Christian Service in behalf of children in home and foreign fields. Good for emphasis on human rights of children. Sound. Sale, \$10.00.

A Family Affair—Cartoon drawings tell the story of the Gay household where three generations live in harmony. Good for discussion on constructive family attitudes. Sound filmstrip, 65 frames. Two 12-inch records, 78 r.p.m. Sale, \$10.00. Rental, \$2.50.

Family on Trial—Story of two young men who made different choices when crises arose. Filmstrip traces family behavior that contributed to their decisions. Good for introductions to study of delinquency. 88 frames, 2 records. Sale, \$10.00. Rental, \$2.50.

Is Your Home Fun?—Cartoon drawings giving a comparison of the environment of a happy Christian home with “the other kind.” Light, humorous, but pointed. Sound filmstrip. Records, 78 r.p.m. Running time, 10 minutes. Sale, \$10.00. Rental, \$2.50.

STUDY OF THE BOOK OF ACTS

MOVIE FILMS AND FILMSTRIPS

The Life of St. Paul—Series of twelve excellent 16 mm. films by Cathedral, based on the epistles Paul wrote to the early church. Rental, \$8.00 one day; extra day, \$4.00. (Note: A 35 mm. filmstrip has been made from each of the twelve episodes. For sale at \$2.50 apiece.)

¹ All materials listed on this page may be ordered from The Methodist Publishing House serving your territory.

² Title subject to change.

An extremely helpful catalog of audio-visual materials is the *Audio-Visual Resource Guide*, published by the International Council of Religious Education, 206 South Michigan Avenue, Chicago 4, Illinois. It costs only \$1.50.

Our Changing World—For special programs, to show God revealed in nature, this beautiful color film is highly recommended. Through time-lapse photography, it gives a scientific interpretation of the world and the appearance of life upon the earth. Can be rented for \$25.00 for single showings or on a weekly basis. Running time, 71 minutes.

The Agenda

O Father, in these dark unsettled days

Help us to keep our thoughts stayed fast on Thee.

May we, Thy children, who are groping, blind,

Remember that Thy loving eye can see

Far down the years when war and strife shall cease,

And man will love his brotherman and live

As Thou wouldst have him live in joy and peace.

—A. M. Bell, Gallatin, Tennessee

A few years after the close of World War I, a certain phrase often was quoted: "Back to Normalcy." But we never went *back*. Adjusting to the conditions, we went forward to a new normalcy.

In the midst of all the changes, the uncertainties, the insecurities of today, are your women living on "the edges of their chairs," waiting for things to settle down so they can resume the old routines and familiar ways? Then, it is your job, Madam President, to help them adjust to things as they are for the emergency. Unsettled conditions may be with us for some time and we must plan and work accordingly.

Resources of Spiritual Life cultivation should be used widely to help the members deepen their faith and gain a sense of security and serenity for "the living of these days." Dr. Georgia Harkness has given some needed guidance on books to read, page 13. And on that same page is a Meditation by Dr. Gertrude Boyd Crane on God's need of our cooperation.

Promotion: The Advance Goals are set forth in a play that should be presented in every society, pages 21-23.

Missionary Education: If a secretary prepares according to the instructions on page 33, she will make a wonderful contribution to the

Committee on Program. The listing of films and filmstrips, page 39, should be kept handy for reference. Visual aids add greatly to programs and study classes.

Christian Social Relations and Local Church Activities: Emphasis is renewed on the National Citizens' Roll Call, page 25, with a playlet to point up Christian citizenship, pages 26, 27.



Student Work: Crusade Scholars should be better known, page 34. Remember we share in this program through the Week of Dedication offering.

Miss Dorothy Nyland, secretary of Student Work, returned the first week in May from a five-months' trip around the world. An article on some of her experiences will appear in an early issue.

Youth Work: Appearances to the contrary, there is much of interest for workers with youth in this issue. In addition to the important boxed announcement, page 35, the information on "Perquisites for Missionaries," pages 41, 42, is valuable for the Committee on Missionary Personnel.

Children's Work: Even if you do not send for *The Chart Book*, the illustration on page 35 "is arresting in its significance" and should be shared with all interested in Children's Work.

Spiritual Life: The fundamentals are reviewed on page 32 in such a

way that should call forth the best efforts of each secretary. In addition, I suggest that you promote the reading of the article, "What Would You Have Said?" pages 12, 13.

Literature and Publications: The emphasis is on the new building and change of address! See Cover and page 43. But did you realize that we did such a big business?

Supply Work: That bothersome question concerning *credit* is answered in simple terms on page 36.

Status of Women: A job is listed on page 37. Are you making a salary study for church workers? See "Perquisites for Missionaries," pages 41, 42. And there is the call to cooperate again in the National Citizens' Roll Call, page 25.

Wesleyan Service Guild: Projects and missionaries supported by the Guild are featured on pages 29-31. We are indebted to Miss Marion Lela Norris for the fine article by Dr. Georgia Harkness, pages 12, 13. Meet Miss Mildred Drescher, page 7.

Finally: Thank you, Mrs. Dorothy Clarke Wilson, for your series of articles on India. You did a grand service for us.

August

WORSHIP PROGRAM FOR CIRCLES

Scripture: John 5:6

Meditation: "Wilt Thou Be Made Whole?"

What do we really want? Are we willing to pay the price for our prayers to be answered? Wholeness may mean much; a sloughing off of nonessentials, of triviality, of pettiness, of things. Or wholeness may mean a dedication of ourselves for service. (Follow the "Decade of Dedication," page 27, June issue.)

Perquisites for Missionaries

Financial and Other Services Granted to Missionaries and Deaconesses

At the request of the Committee on Finance and Estimates these statements of the financial and other services granted to missionaries, deaconesses, and employed workers of the Woman's Division of Christian Service have been prepared and voted by the Woman's Division. These statements are being published so that our workers and members all may know what provision the Woman's Division has made.

—MRS. W. RAYMOND BROWN, *Chairman*
Standing Committee on Finance and Estimates

THE DEPARTMENT OF WORK IN FOREIGN FIELDS

I. Educational Grants for Accepted Candidates.

For study, tuition, board and room, transportation to the school, the amount of grant depending on the college and costs in the locality.

II. Outfit and Re-outfit Allowances.

- a. New commissioned missionaries are granted a personal outfit allowance of \$200.00. Nurses are allowed an additional \$50.00 and doctors \$75.00 for personal medical equipment.
- b. Furloughed missionaries, upon return to the field, receive a re-outfit allowance of \$100.00.
- c. Special term missionaries are granted a personal outfit allowance of \$100.00.

III. Salary.

- a. The basic salary for all foreign missionaries, on the field and on furlough, is \$1,200.00 for twelve months.
- b. An additional allowance is paid in countries (including U. S. A.) where necessary due to increased cost of living. (This is reviewed quarterly and adjustments made when necessary.)
- c. Furnished living quarters (heavy furniture). Missionaries meet their own food and household expenses.

IV. Travel Allowance.

- a. The cost of travel is provided the most direct route from the home of the missionary to and from her destination on the field. (This includes railroad and Pullman tickets, steamer tickets, passports, permits, visas, hotel bills, gratuities, and a stated amount of baggage.)
- b. Travel authorized by the Foreign Department for a limited number of workers to attend conferences and annual meetings for personal and professional development.
- c. Fees for clergy certificates are paid by the Foreign Department thus giving the advantage of railroad and bus travel at reduced rates.

V. Vacation (with salary).

Each missionary is expected to take an annual vacation of approximately one month, away from her station if possible. In some of the conferences a mid-term vacation of two to three months is granted because of climatic conditions.

VI. Furlough (with salary).

- a. At the end of each complete term of service on the field each commissioned missionary is expected to return to the homeland on furlough for a period of approximately one year. The main objects of a furlough are to enable the missionary to obtain needed rest, medical care and mental and spiritual renewal and re-establish family relationships.
- b. The term of service in different countries varies from three to six years.
- c. Special term missionaries receive one month furlough for each year of service.

VII. Educational Grants for Study—Missionaries on Furlough.

The major portion of the first furlough and part of succeeding furloughs shall be spent in study, the amount of grant depending upon the college.

VIII. Language Study.

The Board requires all commissioned missionaries to study the language of the country in which they serve and allows time and funds for this purpose.

IX. Library Service.

Provision is made for a limited number of magazines and recent books for missionaries on the field.

X. Medical Care for Active Missionaries.

- a. Doctor's fees—paid in full.
- b. Dental—one-half of the expense of regular work, including dentures, will be paid.
- c. Optical—the oculist's fees for examining the eyes will be paid, but the Foreign Department does not share in the cost of glasses.
- d. Hospitalization—fees are paid

in full (with the exception of \$1.00 per day, which is the responsibility of the missionary).

- e. Medicines, etc.—are paid for when especially ordered by a physician authorized by the medical department of the Board.

XI. Retirement Relief.

Determined by the study of individual cases.

XII. Leave of Absence (without salary).

A leave of absence without salary may be granted for study, personal health reasons, or necessary home duties. In order that years on leave of absence may be included in the annuity years for pension, a missionary related to a contributory plan while on such leave of absence, may contribute her own share of payments to the Pension Fund of the Woman's Division and the amounts also due from the Woman's Division. Contributions for such years on leave may not exceed five years for foreign service. For those in noncontributory plans regulations of those plans are adhered to.

XIII. Transportation, Shipping, and Purchasing.

The Business Department of the Board of Missions:

- a. Arranges the travel of missionaries to the fields to which they are assigned;
- b. Arranges the shipping of their personal effects and household goods;
- c. Purchases, at considerable savings, a wide range of articles for missionaries either while they are here in this country or when they are on the field.

XIV. Pension.

- a. For those commissioned prior to July, 1940, pension plans of the merging organizations have been retained.
- b. For those commissioned since July, 1940, there is a compulsory contributory pension plan with the following provisions:
 - 1) The contributory rate for each missionary shall be \$20.00 annually and paid into the Pension Fund.
 - 2) The Woman's Division shall contribute \$114.00 annually for each commissioned missionary.
 - 3) The pension is computed at the rate of \$20.00 per year for each year of service.

XV. Rest Homes.

A limited number of foreign

missionaries are admitted to rest homes originally established for workers of the Home Department, when rooms are available.

XVI. Death Benefits.

Until the plan now being studied, looking toward increasing the rate of retirement provision for missionaries, can become effective, or until more adequate salaries can be paid, the Foreign Department has set up in its appropriations an amount to make available a \$300.00 death benefit to be paid to the beneficiary for those active and retired missionaries for whose pension payments the Woman's Division has entire responsibility.

This provision will not be made in cases (a) where death benefits have been provided upon the acceptance for entrance of a worker into a home; (b) where length of service in projects of the Woman's Division (or the merging organization) has been less than fifteen years.

XVII. Participation in old-age and survivor's insurance system established by the Federal Social Security Act.

THE DEPARTMENT OF WORK IN HOME FIELDS

I. Educational Grants for Accepted Candidates.

Available to candidates approved for work in Home Fields.

II. Salaries.

Approved minimum, \$1,200.00 cash, plus maintenance, which includes room and board, utilities, and flat laundry. There is no maximum. (This goal has not yet been achieved in all projects.)

III. Travel Allowance.

- a. Deaconesses, missionaries, and employed workers, going to an appointment on the home field for the first time receive outgoing travel by the shortest route.
- b. When a worker is transferred from one field to another, the travel is paid from field to field.
- c. The expense of moving personal belongings in the States is cared for by the worker. A maximum of \$50.00 may be allowed for such expense for workers going on first appointments to Alaska, Puerto Rico, Hawaii, or the Dominican Republic.

IV. Attendance at conferences, annual meetings, and institutes.

Opportunity for time off from work, with expenses paid, is provided for a limited number of workers each year, to attend conferences, institutes, and an-

nual meetings for personal and professional development.

V. Vacations.

An annual vacation of one month with pay is provided.

VI. Sabbatical Year and Furlough.

- a. A sabbatical year for deaconesses and home missionaries, the major part of which shall be spent in study, may be granted with full or part salary paid by the employing agency upon recommendation of the executive secretary of the Bureau of Deaconess Work. Such grants are not available for workers within less than six years of retirement. Pension credit is granted for each sabbatical year.
- b. A furlough of three months, including the month's vacation may be granted to a worker who has completed three consecutive years of service off the mainland. Travel allowance to her home by the most direct route will be paid for workers leaving their stations for a furlough. Salary and travel expenses will be paid from the appropriation for the institution in which the worker has served.

VII. Summer Study.

A limited number of workers are released annually for summer study with financial assistance from the Home Department.

VIII. Library Service.

For personal and professional enrichment, books, magazines, and pamphlets are made available to workers of the Home Department.

IX. Leave of Absence.

A leave of absence without salary may be granted for study, personal health reasons, or necessary home duties. In order that years on leave of absence may be included in the annuity years for pension, a deaconess or home missionary related to a contributory plan while on such leave of absence may contribute his or her own share of payments to the Pension Fund of the Woman's Division and the amounts also due from the Woman's Division. Contributions for such years on leave may not exceed three years for home service. For those on noncontributory plans, regulations of those plans are adhered to.

X. Temporary Disability and Medical Care.

- a. On payment of \$10.00 annually into the treasury of the Woman's Division through the executive secretary of the Bureau of Deaconess Work, a deaconess or home missionary may partici-

pate in sick benefits to an amount not to exceed \$300.00 in any one year.

- b. A limited amount of free hospital service is available in hospitals owned by the Woman's Division and reduction in some other Methodist hospitals.

XI. Pensions.

- a. For those commissioned prior to July, 1940, pension plans of the merging organizations have been retained.
- b. For those commissioned since July, 1940, there is a compulsory contributory pension plan with the following provisions:
 - 1) The contributory rate for each missionary and deaconess shall be \$20.00 annually and paid into the Pension Fund.
 - 2) The Woman's Division shall contribute \$114.00 annually for each commissioned missionary and deaconess.
 - 3) The pension is computed at the rate of \$20.00 per year for each year of service.

XII. Rest Homes.

- a. Retirement homes for deaconesses and home missionaries are maintained at Ocean Grove, New Jersey, Pasadena and Alhambra, California, and Newtown, Pennsylvania. A nominal sum is charged for board and room.
- b. Vacation homes are maintained at Chautauqua, New York, and Ludington, Michigan.

XIII. Death Benefits.

Until the plan now being studied, looking toward increasing the rate of retirement provision for deaconesses and missionaries can become effective, or until more adequate salaries can be paid, the Home Department has set up in its appropriations an amount to make available a \$300.00 death benefit to be paid to the beneficiary designated in the pension contract for those active and retired deaconesses and missionaries for whose pension payments the Woman's Division has entire responsibility.

This provision will not be made in cases (a) where death benefits have been provided upon the acceptance for entrance of a worker into a home; (b) where length of service in projects of the Woman's Division (or the merging organization), has been less than fifteen years; (c) where insurance has been provided by the Woman's Division, as in the cases of the deaconesses from the Board of Missions, Methodist Episcopal Church, South, Woman's Work.

XIV. Participation in old-age and survivor's insurance system established by the Federal Social Security Act.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, \$1.00 per year. Combination with WORLD OUTLOOK, \$2.30

The Floodtide From Fifty Million!

By MRS. C. C. LONG and MRS. E. LEROY STIFFLER

MANY of us have stood on shore and watched the floodtide raise and release a great ship, so that it could carry its cargo to a planned destination.

Likewise, we at Literature Headquarters have watched the flow of literature which has made necessary the planning for a more adequate means of distribution of literature to its channels of usefulness.

Consequently, after careful deliberation, we are abreast of the floodtide and are ready to launch forth with a more completely adequate vessel designed for an all encompassing service.

The picture on the cover of this issue of THE METHODIST WOMAN charts our future course. It is that of our new Literature Headquarters at 7820 Reading Road, Cincinnati 37, Ohio. The building is one of functional design, a one-floor plan, which will not only expedite our service to the women at large, but will serve as a beacon of light for the many who are employed to carry the work-load involved in the distribution angle.

During the last quadrennium fifty million pieces of literature were distributed from Literature Headquarters. Increased receipts plus heavier demands for free literature during this quadrennium are proof positive that we will far exceed the fifty million mark of the past quadrennium. The receipts from sales of literature for the fiscal year, 1949-50, were five times the amount recorded in 1941, and the subscription list of THE METHODIST WOMAN has approximately doubled during this period.

Our staff has worked valiantly and given long hours of service in

an effort to keep abreast of the incoming tide of orders. Under the handicaps of limited space for work as well as storage, they have worked against heavy odds. In our new structure, everything has been planned by skilled engineers for the expediting of so vast a program. Much credit must be given to the President of our Woman's Division and to the members of the Building Committee who have worked through the past year to see that our new building meets every requirement of efficiency and the easy handling of a growing program.

We could not close this log of progress without saying a word for our port of embarkation, namely, Cincinnati. Its strategic situation as regards mailing of materials to all parts of the country is best illustrated by a question which appeared a few years ago in the Sunday supplement, *This Week*:

"From what city can a pound of parcel post be sent to any person in the United States for the least money?"

"Cincinnati—which is closer than any other city of its size to the geographical center of the population."

On and after July 1, 1951, all orders for literature including the approved study books should be sent to Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Also, on the above date, all subscriptions to THE METHODIST WOMAN and combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK should be addressed to THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio.

AFTER JULY 1, 1951

The Literature Headquarters of the Woman's Division of Christian Service is moving! Since 1941 the Woman's Division has rented office space from The Methodist Publishing House at 420 Plum Street, Cincinnati, Ohio. As literature sales have increased, it has been necessary to request additional working space each year. The Methodist Publishing House has been cooperative and has done everything possible to meet the needs, but only a limited amount of space was available.

After careful consideration and consultation with the agents of The Methodist Publishing House, it is deemed advisable for the Woman's Division of Christian Service to provide a building for a larger task. The same cordial relationships with The Methodist Publishing House for the printing of THE METHODIST WOMAN and of our other publications will be maintained. The Literature Headquarters of the Woman's Division is indebted to The Methodist Publishing House for the years of cooperation.

The financial pattern of Literature Headquarters will not be changed. The rental figure will be used as a means of paying for the new building; its overhead costs are not to exceed the yearly amount paid The Methodist Publishing House as rental.

The orders for literature received during the past year totalled 225,000. To summer schools, seminars, subdistrict meetings, workshops, and officers' training days, 1,875 orders were sent on consignment. These consignment orders varied in size from three to sixty boxes a shipment.

In future years, the Woman's Society of Christian Service will be served more quickly because of greatly increased facilities for handling our literature orders. The women of Methodism may depend upon the same cooperative service from the group of devoted workers at Literature Headquarters.

MRS. FRANK G. BROOKS
*President, Woman's Division
of Christian Service*

PROGRAM MATERIALS

APPROVED STUDIES 1951-52

FOR ADULTS

September 1951
through August 1952

"The Earth Is the Lord's"

For Woman's Societies and Wesleyan Service Guilds

The packet contains **Program Book** and **Worship Booklet**. 60 cents.

Program Book. 50 cents each, three for \$1.35.

Worship Booklet. 15 cents each, ten for \$1.35.

(Spanish edition—*Program Book* and *Worship Booklet* under one cover—50 cents.)

FOR YOUTH

September 1951
through August 1952

The Gates Swing Wide.

Twelve programs and worship services for a World Friendship Group of Girls in the Commission on Missions and World Friendship. Available about August 1. 75 cents.

WEEK OF PRAYER AND

SELF-DENIAL October 25-31, 1951

Poster. 10 cents.

Gift Envelope. Free.

Leaders' Handbook. Contains full particulars regarding observance of the Week of Prayer and Self-Denial and information on the objects of prayer and recipients of the offerings. 10 cents, three for 25 cents.

Worship Service for Program Meeting, "Thy Will Be Done." 2 cents, 25 for 35 cents.

Meditations and Plans for the Quiet Day, "Jesus, the Center." This booklet, which contains the complete service for the Quiet Day, is for the conductor, but after the service it should have wide distribution. 10 cents, 15 for \$1.00.

Order of Worship for the Quiet Day, "Jesus, the Center." Contains the group responses and each worshiper should have a copy. 3 cents, 25 for 60 cents.

Prayer Card. 2 cents, 75 for \$1.00.

Note: Conference secretaries of Literature and Publications will send each society in the local church a free packet containing each one of the above. Free packets cannot be obtained from Literature Headquarters. Orders for the above literature must be in our offices by October 12.

OF SPECIAL INTEREST

1951-52 Prayer Calendar. September 1951 through August 1952. A spiritual uplift in intercessory prayer. 40 cents.

Spiritual Life Packet. New. Valuable materials touching every phase of Spiritual Life promotion. *Stewardship Facts 1951, Simplification of Life, Who Would Valiant Be* included. 50 cents.

My Calendar. Program Calendar for 1951-52 for local society use. 5 cents.

Theme: Latin America

We Americans: North and South. By George P. Howard. \$1.25.

He Wears Orchids. By Elizabeth M. Lee. \$1.25.

Guide on Latin America for Leaders of Adult Groups. By Carol M. Morgan. 50 cents.

Supplementary Material:

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